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How the Buddhas of the Fortunate Aeon First Aspired to Awakening: The *pūrva-praṇidhānas* of Buddhas 1–250

Peter SKILLING and SAERJI

The last major section of the *Bhadrakaplika-sūtra* is devoted to the first aspiration to awakening of the one thousand future Buddhas of the Fortunate Aeon. The title given at the end of the section is **Sahasra-buddha-pūrva-praṇidhāna-naya* (*sangs rgya stong gi sngon gyi smon lam gyi tshul*). One verse is devoted to the aspiration of each Buddha. However, the actual number falls short of 1004 with only 994 given. Dharmarakṣa's Chinese translation gives only 104.

In the Tibetan, in all Kanjur versions consulted, the entire *pūrva-praṇidhāna* section is in verse, usually four nine-syllable lines, although some verses have ten or eleven syllables. The few citations in *Śikṣāsamuccaya*, in Sanskrit with Tibetan translation, and in *Sūtrasamuccaya*, in Tibetan, are in prose. So also is the early Chinese translation by Dharmarakṣa.¹ These anomalies suggest that there may have been at least two versions of the chapter, one in prose and one in verse.

Four items of information are given for each Buddha:

- (1) his name as a future Buddha
- (2) the name of the past Buddha under whom the future Buddha in question first aspired to awakening
- (3) the social position or occupation of the future Buddha when he first aspired to awakening (in a few cases, this is omitted)
- (4) the offering that the future Buddha made or the service that he performed for the past Buddha in question.

Each verse ends with the refrain, 'he first aspired to achieve awakening', *dang por byang chub tu ni sems bskyed do*.

For example,

The Sugata Kāśyapa, as a brahman's son
First aspired to achieve awakening
When he offered a waistband

¹ The Khotanese *Bhadrakalpika-sūtra* is a much shorter text – an epitome or *piṇḍārtha*, and not a translation or true parallel (see below), as is the case with several other Khotanese 'sūtras'. It has only a single list which offers homage to the Buddhas by name. It does not have a *pūrva-praṇidhāna* section.

To the Tathāgata Best of Campa Flowers (*Tsam pa'i mchog*). [3]

The acts of merit and the offerings may be compared with those of Śākyamuni to 24 past Buddhas presented in the *Buddhavaṃsa*² and in the Mūlasarvāstivādin *Vinaya*, or scattered here and there in Apadānas, Avadānas, and other texts.

Conventions

As noted above, in this section there are two sets of names of Buddhas, ideally one thousand each:

- (1) The Buddhas who will arise in the Fortunate Aeon (with the exception of nos. 1 to 4, who have already arisen);
- (2) Each of these Buddhas is individually associated with one Buddha of the past, to whom the future Bhadrakalpika Buddhas made offerings or performed some service.

For set (1) we have consulted the list of names published by Friedrich Weller (1928) and the list of the Khotanese *Bhadrakalpika-sūtra* as published by Bailey (1951) and Takubo (1975). At present it is not possible to give a definitive list of the names in Sanskrit. Weller used polyglots (in Manchu, Chinese, Sanskrit, Tibetan, and Mongolian) originating in the Sino-Tibetan-Mongolian tradition, but his exact sources are not accessible to us. The nature of the polyglots, and, especially, the nature of the sources consulted by their compilers, are not clear to us.

The second source for Sanskrit names is the 'Khotanese Bhadrakalpika-sūtra', which is called 'Buddha-piṭaka, Bhadrakalpa sūtra' in its colophon (Konow 1929, 5, 13; Bailey 1951, 90, l. 754). This is a text contained, along with six others, in India Office Library manuscript Ch c.001, which has been dated to CE 943.³ According to Emmerick (1992: 21), this *Bhadrakalpika-sūtra* is 'the only extant Khotanese manuscript that contains the names', but it 'lists only 998 names and several of those are duplicated'.⁴

Many questions remain unresolved about the Sanskrit forms given in the available lists. They might seem to be generally reliable in relation to the standard Sanskrit equivalents of the Tibetan terms that make up the composite names (the 'official translation language' of the *Mahāvīyutpatti*), and some names are known from other Sanskrit sources. Differences in numbering and order make it difficult to be certain whether or not names are meant to refer to the same Buddha. We have assigned consecutive numbers to the names as they appear in the section studied here, which adds up to a total of 994 Buddhas. We have also consulted the names given in the English translation of the *Bhadrakalpika*, *The Fortunate Aeon*, which gives a total of 1004 names.

The Chinese translation done by Dharmarakṣa in CE 300 is not much help, because it lists only about one hundred Buddhas in this section, and because his renderings of the names are often difficult to match up with the Tibetan or Khotanese. Further, as Emmerick remarks (loc. cit.), 'the Khotanese *Bhadrakalpika-sūtra* does not correspond to

². See Horner 1975: BD III, xlvi–liii.

³. For the date see Emmerick 1992: 22.

⁴. Discrepancies in numbers are common enough in Buddhist texts, as is duplication.

the text bearing the same title in the Tibetan Kanjur nor to the Chinese *Bhadrakalpika-sūtra* translated by Dharmarakṣa ... although it belongs to the same tradition'. In sum, at present the Tibetan *Bhadrakalpika* is the only complete version that we have.

(2) For the Buddhas of the past, no list of Sanskrit names is at present available.⁵ Rather than risk 'reconstructing' the names into Sanskrit, we have chosen to give them in an approximate English rendering, followed by the Tibetan in parentheses. Our renderings are subjective impressions of the words that make up the names with their Sanskrit resonances, and often differ from those in *The Fortunate Aeon*.

(3) When possible we give likely Sanskrit equivalents of the terms for the social status of the future Buddhas when they made their offerings and aspired to achieve awakening. These are, however, only tentative, and in many cases the equivalents are uncertain. In regards to the class- or occupation-names, we meet the problem of the frequent use of *putra*, 'son', suffixed to nouns. In most cases *putra* may mean a member of a class or trade, rather than 'son of', and in many cases its use may be simply *metri causa*. Yes, a *rāja-putra* is a king's son, a prince, but what is a *brāhmaṇa-putra*? We have, however, included 'son of' in our translations, to show the extent of the usage.

(4) In the same way, we try to give Sanskrit equivalents of the items of offering. This is not an attempt to reconstruct any absolute Sanskrit, but rather an effort to supply an Indic background that may help us to understand the material culture of the *Bhadrakalpika* as preserved in Tibetan translation. Here, as elsewhere, the names of flowers and plants are particularly difficult. Some are translated, and others are transcribed. The Tibetan leads us to possible Sanskrit names, which then send us to the lexicons of Monier-Williams and others where we find definitions and botanical terms. But even in Sanskrit lexicography, these are often uncertain or contested.

In both (3) and (4), we generally restrict the possible equivalents to the language of the early translations of Sūtra and Vinaya literature, as codified in the *Mahāvīyutpatti* or as recorded in lexicons and indexes that have been compiled by comparing the Tibetan translations with extant Sanskrit versions. Here we are indebted to the meticulous work of the scholars who have devoted themselves to this painstaking task, including Lokesh Chandra and J.S. Negi.

Translation

Bodhisatva Prāmodyarāja said to the Fortunate One. 'Well said, O Fortunate One, Well said! As for the Buddhas, the Fortunate Ones of the Fortunate Aeon: please explain how, under what Buddha, what Fortunate One, did each of them first aspire to achieve awakening; by what kind of roots of merit (*kuśalamūla*) did they pay homage to those Tathāgatas, and then aspire to achieve awakening?'

This he said. The Fortunate One said this to Bodhisatva Prāmodyarāja: 'Prāmodyarāja, to that end, listen carefully, and bear it mind, and I will explain.' Bodhisatva Prāmodyarāja agreed, 'Sir, O Fortunate One, it is good.' The Fortunate One

⁵ Only a small number are available from Sanskrit citations in the *Śikṣāsamuccaya* (see [15], [17], [24], [39], [40]) or in the Gandhari fragments (Baums et al. forthcoming).

said this.

The Tathāgata Krakucchanda

First aspired to achieve awakening

When he offered golden parasols⁶

To the Tathāgata Moon of Mankind (*Mi yi zla*). [1]

The Tathāgata Kanakamuni, when he was a garland maker⁷

First aspired to achieve awakening

When he offered a garland of *sumanā* flowers⁸

To the Tathāgata Lion's Prowess (*Seng ge'i stabs*).⁹ [2]

The Sugata Kāśyapa, as a brahman's son¹⁰

First aspired to achieve awakening

When he offered a waistband¹¹

To the Tathāgata Best of Campa Flowers (*Tsam pa'i mchog*).¹² [3]

I, in the past as a physician¹³

First aspired to achieve awakening

6. *gser las byas pa'i gdugs*: *gdugs* = *chattra*. The merit of offering *chattra* is often mentioned in texts and inscriptions, and stone *chattra* of various sizes are in evidence at many early archaeological sites. Also at [228], [858].

7. *phreng rgyud*, cf. Negi 8: 3631 *phreng rgyud mkhan* = *mālika*, *mālākāra*. Also at [36], [59], [95], [116], [206], [260], [321], [328], [393], [428], [468], [540], [628], [745], [795], [835], [862], [895], [934], [941], [950], [992].

8. *sna ma'i me tog dag gi phreng ba*: *sna ma* = *sumanā*, Mvy 6158; Negi 7: 3210. MW 1230, *sumanā*, fem., 'great-flowering jasmine'. Dharmarakṣa 須漫花 (*sumanā* flower). Also at [78], [456].

9. *Seng ge'i stabs*: same name at [76], [264], [944] (future Tathāgata Sīṃhavikramin). *Stabs* usually translates *vikrama* – stride, gait, prowess, valour.

10. *bram ze'i bu*: also at [22], [64], [133], [201], [211] (*sāla chen lta bu'i bram ze'i bu*), [215], [241], [265], [389], [506] (*bram ze yi rgya mtsho'i bu*), [840] (*bram ze'i khye'u*), [910].

11. *ska rags*, *kacchaṭikā*, Mvy 5852; *kāyabandhana*, Mvy 5855, 8993. *kāyabandhana*, listed among monastic equipment (§ CCLXXII), is likely: see DEBMT 69, 'a girdle or a waistband or a belt for fastening the *antaravāsaka* (the lower garment, the sarong)'. According to the tradition of the *Buddhavaṃsa* (XXVIII, 9), Gotama's *kāyabandhana* was kept as a relic in Pāṭaliputta. Negi 1: 152 *ska rags* = *ske rags*, *mekhalā* (*kaṭyābharaṇam*), also *rasanā*, *kakṣyā*, *kāyabandhanam*, etc. Also below, [231].

12. *tsam pa'i mchog*: same name below, [126] (*tsam mchog*), [644].

13. *smān pa*, physician: FA and L read *dman pa*, 'lowly, low-ranking, low-born or baseborn person'. *Dman pa* often translates *dīna*, *nīca*, *hīna*, etc. Bu ston, when he quotes this verse in his History of Buddhism, reads *dman pa* (cf. Lha sa woodblock version, 43b2; *Bu ston chos 'byung*, Beijing: Krung go bod kyi shes rig dpe skrun khang, 1988, p. 65; undated manuscript, Dpal brtsegs bod yig dpe rnying zhib 'jug khang [ed.], 'Chos kyi 'byung gnas gsung rab rin po che'i mdzod [dbu med bris mal] in *Bod kyi lo rgyus rnam thar phyogs bsgribs*, ti [39], Xining: Mtsho sngon mi rigs dpe skrun khang, 2011, p. 115, line 5). This led Obermiller (1931: 108) to translate the term as 'inferior state (of existence)'. The new translation, 'when I was a lowly being', is also based on *dman pa*: see Stein and Ngawang Zangpo (2013: 107). Pha bong kha (1878–1941) also quotes this verse, but reads *smān pa*: cf. Pha bong kha Bde chen snying po, *Gsung thor bu ba 'ga' zhiḡ phyogs gcig tu bkod pa*, in *Gsung 'bum*. TBRC W3834. 6: 71b1. [http://tbr.org/link?RID=O01PD4|O01PD4d1e2444\\$W3834](http://tbr.org/link?RID=O01PD4|O01PD4d1e2444$W3834). For *smān pa*, also see [53] (*rgyal po'i smān pa*), [102], [140], [239], [257], [282], [292], [300], [383], [384], [424], [455], [535], [569], [630], [659], [734], [783], [946], [949].

Considering the humble nature of the gift, 'lowly person' is possible; taking the gruel as a medicinal offering, 'physician' is equally possible. Here we have chosen to read *smān pa*, which is supported by Dharmarakṣa's translation 良醫師.

When I offered a cup of rice gruel¹⁴
 To the Tathāgata Śāykamuni. [4]
 Bodhisatva Maitreya, when he was
 A cakravartin king¹⁵ named Vairocana
 First aspired to achieve awakening when he invited
 The Sugata Mighty Prowess (*Mthu chen*) to the midday meal.¹⁶ [5]
 The Tathāgata Simha
 First aspired to achieve awakening
 When he offered a cast-off rag as small as the palm of his hand¹⁷
 To the Tathāgata Melodious Roar (*Nga ro snyan*).¹⁸ [6]
 The Sugata Pradyota, when he was a merchant¹⁹
 First aspired to achieve awakening
 When he offered precious gems and jewels²⁰
 To the Tathāgata Boundless Light (*Mtha' yas 'od*). [7]
 The Tathāgata Muni
 First aspired to achieve awakening
 When he offered a parasol made of pearls²¹
 To the Tathāgata Charming Sight (*Yid 'thad gzigs*).²² [8]
 The Sugata Kusuma, when he was a city beggar,²³
 First aspired to achieve awakening
 When he made an offering of *laḍḍu*²⁴

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14. 'jams, Negi 4: 1367 'jams = 'jam thug, *peyā*. MW 648, *peyā*, fem., 'rice gruel or any drink mixed with a small quantity of boiled rice'. BHSD 354, *peja*, *peyya*. *Peya* and *peja* are recorded at Mvy (5701, 5702), in both places translated *thug pa*. *Peyya* occurs in the *Avadānaśataka*: *vividha-bhākṣya-bhojya-khādya-lehya-peyya-coṣya*° (*Avadānaśataka* 3.10–11), Tibetan *zhal zas rnam pa sna tshogs khur ba dang | bshos dang | 'jams dang | bldag pa dang | bzhib pa* (D 343, 3a3–4). For the same expression, cf. [120] (*lhung bzed 'jams kyis bkang*), [648] (*'jams dang btung ba*), [935] (*'jams gang zhig*).
15. 'khor los sgyur ba (*yi rgyal po*): also see [31], [37] (*stobs kyi 'khor los sgyur ba*), [46], [62], [188], [199], [233], [234], [401], [513], [514], [584], [715], [978].
16. *gdugs tshod, bhakta*, Negi 6: 2420, in various combinations with *sbyan drangs*, *ni-√mantr*. For *gdugs tshod*, also see [435], [443], [837], [839].
17. *phyag dar khrod kyi lhan pa thal mo tsam*. Negi 8: 3540, *phyag dar khrod pa* = *pāṃśukula*; Negi 16: 7563 *lhan pa* = *paṭṭaka*, *thiggalikā*, *bandhanam*. *Pāṃśukula* were discarded pieces of cloth, often taken from a funeral ground. Their use as robes was recommended by the Buddha to the monks, and constituted one of the four resources (*nissaya*). For Pali sources, see DEBMT 125–126. For Sanskrit, see e.g. BHSD 338.
18. A Tathāgata named *Nga ro snyan pa'i dbyangs* is mentioned in the *Sangs rgyas kyi mtshan lnga stong bzhi brgya lnga bcu rtsa gsum pa* (D 262, 9a7), for which no Sanskrit is available.
19. *tshong pa*: Negi 11: 4927 *vanik*, cf. Mvy 3801. Also at [72], [279], [537], [562], [585], [594], [662], [665], [686], [694], [729], [731], [737], [780], [801], [806], [808], [823], [833], [836], [847], [849], [856], [870], [888], [892], [924], [939], [943], [958], [979], [990].
20. *nor bu rin po che, maniratna*. Also at [124].
21. *mu tig dag las byas pa'i gdugs, muktikā + chattra*. See also [594].
22. *yid 'thad* = *yid dang 'thad pa*, Negi 13: 5795, Mvy 6826, *mano 'nukūla*; or *yid 'thad* = *yid du 'thad pa*, Mvy 448, *manorāma*.
23. *grong khyer rten pa, nagarāvalambaka*: also at [19], [24], [81], [114], [118], [148], [167], [230], [267], [289], [305], [320], [524]. FA translates 'watchman of the city', throughout. We follow Skilling 2010: 228 n. 145.
24. *la du*, presumably for *laḍḍu*, a ball-shaped Indian sweet made of flour and sugar. Cf. Hindi *laḍḍū*, Sanskrit *laḍḍu*, *laḍḍuka* (MW 895, citing *Agnipurāṇa* and Hemādri's *Caturvarga Cintāmaṇi*). See also

To the Tathāgata Charioteer (*Kha lo sgyur*).²⁵ [9]
 Another Tathāgata [also named] Kusuma
 First aspired to achieve awakening
 When he made an offering of toothsticks²⁶
 To the Sugata Lofty Glory (*Mngon par 'phags pa'i dpal*).²⁷ [10]
 The Tathāgata Sunetra, when he was a landowner,²⁸
 First aspired to achieve awakening
 Offered storied mansions²⁹
 To the Tathāgata Excellent Orator (*Legs par sgra sgrogs*). [11]
 The Tathāgata Sārthavāha
 First aspired to achieve awakening
 When he offered couches made of red sandalwood³⁰
 To the Tathāgata Truth-Seer (*Bden pa mthong*). [12]
 The Tathāgata Mahābāhu, when he was a musician³¹
 First aspired to achieve awakening
 When in the city he venerated with wind-pipes³²
 The Tathāgata Highest Fame (*Mchog grags*). [13]
 The Sugata Mahābala, when he was the son of an aromatics dealer³³
 First aspired to achieve awakening
 When he offered a piece of aloeswood³⁴

Turner 10927, *ladḍu*, *ladḍuka*. Also at [175].

25. *kha lo sgyur* = *sārathī* Mvy 10 (as epithet of the Buddha). BHSD 593, name of a former Buddha (*Lalitavistara*).

26. *tshems shing*, *dantakāṣṭha*, Negi 11: 4910, citing *Avadānaśataka* 158.11 = D 343, 82b6. Also at [39], [322], [357], [516], [754], [921]. Cf. Mv III 173.5, 8, 21. Prescriptions about the use of tooth-sticks figure in the Vinaya; for Pali *dantakaṭṭha*, see DEBMT 113.

27. *mngon par 'phags pa*, *abhyudgata*, Mvy 6388; Negi 3: 1038. Possibly *Abhyudgataśrī*.

28. *khyim bdag*, *grhapati*, a landholder or member of the landed gentry in India at the time of the Buddha. The position had more social weight than that carried by the common translation 'householder'. See Wagle 1995, *passim*, and 185–188; Bailey and Mabbett 2003, Index, s.v. *gahapati*; Chakravarti 2006, Index, s.v. *gahapati*; Thapar 2013, 332–333, 'a householder owning land, livestock, and labour', 414. *Khyim bdag* occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [914], [935], [956], [968], [971], [982].

29. *khang pa brtsegs pa*, *kūṭāgāra*, Mvy 5502, Negi 1: 319. On the subject of the *kūṭāgāra*, much ink has flowed. Here we translate the term as 'storied mansions'. See also [31], [99], [212], [414], [482], [600], [665].

30. *tsan dan dmar po'i khri'u dag*: *tsan dan dmar po* = *lohita-candana*, Negi 11: 4672 (*Aṣṭasāhasrikāprajñāpāramitā*), Ejima 893; also *rakta-candana*. Negi 1: 400 gives *pīṭha*, *pīṭhikā*, *āsandī*, *mañica*, *mañicaka* for *khri'u*. For *khri'u* or *khri*, see also [52] (*khri'u bzangs gcig cig*), [459] (*bzhugs khri'u*), [568] (*bzhugs khri'u*), [898] (*bzhugs khri'u*).

31. *rol mo mkhan*: see also [50], [363], [364] (*rol mo'i glu mkhan*), [380], [646].

32. *gling bu*, Mvy 5026, *vaṃśaḥ* (*vaṃsaḥ*) (§ CCXIX, *rol mo dangs cha byad kyi ming la*), MW 910, a reed-pipe, flute, fife. Negi 2: 573 gives *vaṃśa*, *veṇu*. Also at [866], [909].

33. *spos 'tshong bu*: *spos 'tshong*: Negi 8: 3391 *gāndhika*, cf. Mvy 3781. Also at [74], [143], [159], [360], [375], [549] (*spos 'tshong khye'u*), [611] (*spos 'tshong khye'u*), [844]. The degree of specialization in the aromatics trade is not clear to us; here we take it to include perfumes, incenses, and fragrant substances. For a wide-ranging study of 'smell in Indian religion and culture', see McHugh 2012.

34. *a ga ru'i rdog ma*, *agaru*, aloeswood – a precious wood used as incense. See also [729] (*a ga ru yi bdug pa*), [733] (*a ga ru yi 'bras bu*).

To the Sugata Lion Intellect (*Seng blo*)³⁵ when he came to the city. [14]

The Sugata Nakṣatrarāja, as a herdsman³⁶

First aspired to achieve awakening

When he offered *tāmbūla* flowers³⁷

To the Tathāgata Ghoṣadatta (*Dbyangs byin*).³⁸ [15]

The Sugata Oṣadhi, when he was a cartwright³⁹

First aspired to achieve awakening

When he offered a small lamp⁴⁰

To the Tathāgata Fragrant Scent (*Dri zhim*).⁴¹ [16]

The Sugata Yaśas, when he was a weaver⁴²

First aspired to achieve awakening

When he offered woven tassels⁴³

To the Tathāgata Vidyutpradīpa (*Mar me'i glog 'gyu*).⁴⁴ [17]

The Tathāgata Ketu, when he was a farmer⁴⁵

First aspired to achieve awakening

When he scattered flower petals⁴⁶

Over the Tathāgata Lotus Light (*Pad mo'i 'od zer*).⁴⁷ [18]

The Sugata Mahāprabha, when he was a city beggar⁴⁸

First aspired to achieve awakening

When Magnificent Lamp (*Sgron ma chen po*) was the Tathāgata

35. *seng blo* = *seng ge'i blo gros*, possibly *Siṃhamati*: Inagaki 1984: 129, *seng ge'i blo gros*, 'lion's wisdom', n. of a Buddha, *siṃha-mati* (referred to at BHSD 595, 'name of a former Buddha', citing Sukh 6.17).

36. *phyugs rdzi* = *paśupālaka* (*Vinayasūtra*), *gopālaka* (*Vinayavastu*), Negi 8: 3592–93. Mvy 3826 *ābhīraḥ* (in long list of occupations, §CLXXXVII, *Manuṣya-kramah*) is otherwise unknown and hence problematic. Also below at [43], [85], [86] (*ba lang rdzi*), [220] (*ba lang rdzi*), [418], [495], [505] (*phyugs rdzi'i dpon po*), [570], [638], [649] (*phyugs rdzi'i dpon po*), [712], [760] (*phyugs rdzi'i dpon po*), [831], [912] (*ba lang rdzi*), [954] (*phyugs rdzi yi dpon po*), [960] (*phyugs rdzi'i dpon po*).

37. *kha la'i me tog*: cf. MW *khala*, 'xanthochymus pictorius (*tamāla*)'. Here the citation at *Śikṣāsamuccaya* 8.20 has Sanskrit *tāmbālapattra* and Tibetan *ba gu la'i me tog*. See Skilling 2010: 226.

38. *Dbyangs byin* = *Ghoṣadatta*, confirmed by *Śikṣāsamuccaya* citation (see preceding note).

39. *shing rta mkhan* = *rathakāra*, Mvy 3797, Negi 15: 6833. Also at [94], [177], [240], [288], [312], [459], [494], [567], [568], [642], [671], [841], [869], [884], [898], [948].

40. *ting lo mar me bcas pa*: for *ting lo*, see BGD 1029; Roerich 3: 324, 'small dough cup used as a ritual lamp.' *mar me*: Mvy 6117, 6898 *dīpa*; GSS 88 idem; Ejima 196, *dīpa*, *pradīpa*; Negi 10: 4262 *dīpa*, *pradīpa*, *pradyota*. For *mar me* see also [19], [35], [113] (*mon sran gre'u 'bru mar mar me*), [232] (*mon sran gre'u yi 'bru mar mar me*), [534].

41. *dri zhim*, probably Sugandha: cf. Mvy 1894, *dri zhim pa* = *sugandha*.

42. *tha ga pa* = *tantravāya*, confirmed by *Śikṣāsamuccaya* citation. Mvy 3784 *tantuvāya*; Negi 5: 1953, *kuvinda*. Also at nos. 79, 151, 645. Dharmarakṣa has 夜 (night). Also at [79], [151], [231] (*thags mkhan*), [244] (*thags mkhan*), [527] (*thags mkhan*), [645], [660] (*thags mkhan*), [942] (*thags mkhan*).

43. *ras kyi kha tshar* = *daśikā* at *Śikṣāsamuccaya* 9.2; see Skilling 2010: 227 n. 144. Also at [151], [244], [527], [660], [942].

44. *Mar me'i glog 'gyu* = *Vidyutpradīpa*, confirmed by *Śikṣāsamuccaya* citation (see preceding note).

45. *zhing pa* = *kārṣika*, Negi 12: 5171, Mvy 3824 *zhing rmod pa*. Also at [66], [497], [542], [617], [807], [825], [911].

46. *me tog sil ma*: also at [949], [950].

47. Both Derge and Dharmarakṣa's translation include this verse; FA translates it, but does not include it in the enumeration. Weller has '(c. Ketu)' in parentheses, but does not give a separate entry or include Ketu in his enumeration.

48. *grong khyer rten pa*, see above [9].

And he offered votive lamps⁴⁹ to that sage. [19]
 The Sugata Muktiskandha, when he was a shoemaker⁵⁰
 First aspired to achieve awakening
 When he offered a pair of shoes⁵¹
 To the Tathāgata Voice of Brahmā (*Tshangs pa'i dbyangs*).⁵² [20]
 The Sugata Vairocana, when he was a cakravartin⁵³
 First aspired to achieve awakening
 When he offered eighty-four thousand *talibati*⁵⁴
 To the Tathāgata Conqueror of Doubt (*Yid gnyis 'joms*). [21]
 The Sugata Sūryagarbha, when he was a brahman's son⁵⁵
 First aspired to achieve awakening
 When he offered *kośātaka* flowers⁵⁶
 To the Tathāgata Boundless Brilliance (*Gzi brjid mtha' yas*). [22]
 The Sugata Candra, when he was a goldsmith's son⁵⁷
 First aspired to achieve awakening
 When he offered a jeweled staff⁵⁸
 To the Tathāgata Face like the Moon (*Zla ba'i zhal*). [23]
⁵⁹The Sugata Arciṣmant, when he was a city beggar⁶⁰
 First aspired to achieve awakening
 When he offered grass torches⁶¹
 To the Tathāgata Endless Light (*Mtha' yas 'od*).⁶² [24]

49. *mar me*, see above [16].

50. *lham mkhan*: *carmakāra*, Mvy 3795, Negi 16: 7564. Also at [88], [480], [811], [940].

51. *mchil lham zung cig*: for *mchil lham*, see Negi 3: 1302 *upānat* = Mvy 8969, *pādukā* = Mvy 5857. Mvy 5856 *upānat* (*upānah*) = *lham*. Also at [27], [41], [88] (*mchil lham rim pa gcig pa*), [298], [312], [323], [359], [523] (*mchil lham rim gcig pa*), [811], [817], [887], [896], [901], [940].

52. Most probably *Brahmaghoṣa*.

53. *'khor los sgyur ba*: see above [5].

54. *ta li batī* (D, P) or *ta la'i batī* (F, L) sounds Indic, but we have been unable to trace a similar word. Can it be related to *tāla*, the sugar palm tree? Perhaps *tālavaṇṭaka*, *tālavṇṭaka*, fan – BHSD 252 – or **tālavātī*, a grove of palm trees? Cf. MW 1008 *vrkṣavātī*, 'a grove of trees or garden near the residence of a minister of state'; or *tālavallī*, row of palm trees? Dharmarakṣa has rows of trees (for building *vihāra*). Rows of *tāla* trees are significant features of opulent architecture and landscaping in early Buddhist literature, such as the *Mahāsudarśana-sūtra* or the *Sukhāvātīvyūha*.

55. *bram ze'i bu*, see above [3].

56. *ko sha ta ka'i me tog*: see MW 314, *kośātaka*, n. 'of a plant and of its fruit, Tricosanthes diœca or Luffa acutangula or Luffa pentandra'.

57. *gser mgar bur*: *gser mgar* = *suvarṇakāra*, Mvy 3785; Negi 16: 7387. Also at [54], [404] (*gser mgar khye'u*).

58. *rin po che yi sdong bu*: *sdong bu* = *daṇḍa*, Mvy 6223, hence **ratnadaṇḍa*? Cf. *Śikṣāsamuccaya* 28.16, *ratnadaṇḍāni*, *Divyāvadāna* 100.9, *ratnadaṇḍa*.

59. This verse is cited by Gampopa (Guenther) 130. For the Tibetan text, see Mkhan po Bsod nams rgya mtsho 136.6–9.

60. *grong khyer rten pa*, see above [9].

61. *rtswa'i sgron ma* = *trṇapradīpa*, in citation at *Śikṣāsamuccaya* 9.3. See Skilling 2010: 227–228. *sgron ma* also occurs at [137], [202] (*rin po che yi sgron ma*), [225] (*rtswa bam sgron me*), [338], [386] (*'od sgron*), [603], [693] (*nor bu'i sgron ma*), [700], [800] (*snang sgron*), [918] (*nor bu'i sgron ma*), [919] (*ma ṣa'i sgron ma*).

62. *Mtha' yas 'od* = *Anantaprabha*: Sanskrit confirmed by the *Śikṣāsamuccaya* citation (see preceding note).

The Sugata Suprabha, when he was keeper of a forest grove
 First aspired to achieve awakening
 When he offered *campaka* flowers⁶³
 To the Tathāgata Attractive Radiance (*Yid 'ong gzi brjid*). [25]
 The Sugata Aśoka, when he was a merchant's son⁶⁴
 First aspired to achieve awakening
 When he offered *karnikā* flowers⁶⁵
 To the Tathāgata Destroyer of Doubt (*Yid gnyis rnam 'jig*). [26]
 The Sugata Tiṣya, when he was a landowner's son⁶⁶
 First aspired to achieve awakening
 When he offered a pair of jewel-studded shoes⁶⁷
 To the Tathāgata Lamp of Merit (*Bsod nams sgron*). [27]
 The Sugata Pradyota, when he was a sea merchant⁶⁸
 First aspired to achieve awakening
 When he offered a bedstead made of red sandalwood⁶⁹
 To the Tathāgata Fine Vision (*Legs par mthong*).⁷⁰ [28]
 The Sugata Mālādhārin, when he was a landowner's son⁷¹
 First aspired to achieve awakening
 When he offered *kakaniya* incense⁷²
 To the Tathāgata Delightful Radiance (*Yid 'ong gzi brjid*). [29]
 The Sugata Guṇaprabha, when he was a gold dealer⁷³
 First aspired to achieve awakening

63. *tsam pa ka yi me tog*: *campaka* flowers. See MW 388 'Michelia Campaka (bearing a yellow fragrant flower)'. Also at [157] (*tsam pa'i me tog phreng ba*), [276], [797], [844].

64. *tshong dpon bu*: Negi 11: 4928 *śreṣṭhiputra*. This expression occurs many times, see [56], [78], [98], [205], [214], [216], [302], [324], [327], [340], [358], [367], [374], [416], [425], [475], [502], [529], [548], [583], [602] (*tshong dpon khye'u*), [607], [644], [661], [699], [725], [754], [776], [859], [865], [900], [915], [917], [923], [981]. It is possible that *tshong dpon bu* = *tshong pa'i bu* in our text, below [109], [124].

65. *kar ni ka yi me tog*: *karnikā* flowers, Roerich 1: 41, 'flower of the tree Pterospermum acerifolium and of Cassia fistula'. *karnikā* = *karnikāra*, See MW 257, 'the flower of Pterospermum acerifolium'. Also at [458], [618], [717].

66. *khyim bdag bu*: for *khyim bdag*, see above [11]. *Khyim bdag bu* also occurs at [29], [130] (*khyim bdag kyi bu*), [174], [773], [778], [896], [947].

67. *nor bu rin chen mchil lham*: *maṇiratnapāḍuka*? Dharmarakṣa reads 明月珠及紅蓮華, probably *maṇiraktapadma*. For *mchil lham*, see above [20].

68. *rgya mtsho'i tshong pa*: for *tshong pa*, see above [7]. Also at [38], [224], [253], [399], [426], [473].

69. *tsan dan dmar po'i gzims khri*: *gzims khri* = *nyal khri*, Negi 12: 5466 *mañca*, Negi 4: 1505 *pañāṅka*, *mañca*, cf. above [12], also [94] (*nyal khri stong ri ba*), [847], [948]. For offerings made of (red) sandalwood, see [12], [62], [218], [294], [838].

70. 'Fine Vision', *Legs par mthong*, most probably Sudarśana. Sudarśana is the name of a cakravartin in the famous *Mahāsudarśana-sūtra*, and a name of former and future Buddhas in the *Mahāvastu* and other texts: see e.g. BHSD 598.

71. *khyim bdag bu*: see [27]. For *khyim bdag*, see above [11].

72. *ka ka ni ya'i bdug spos*: *bdug spos* = *dhūpa*, Negi 6: 2473 *kākani*, *kakani* is a small coin, which doesn't suit. Cf. *kāka*, MW 266, *Ardisia humilis*. One type of *ardisia* is the 'incense tree'.

73. *gser rtog*. Not found in Mvy, Negi, TSD. Can *rtog* here mean one who analyses or assesses gold, equivalent to *sauvarnika*, which at Mvy 3786 is *gser spyod*? – and hence 'gold dealer', as in FA? Also at [227], [588], [789], [868], [932].

When he offered a single flower⁷⁴
 To the Tathāgata Peerless One (*Mtshungs pa med*).⁷⁵ [30]
 The Sugata Arthadarśin, when he was a cakravartin king⁷⁶
 First aspired to achieve awakening
 When he offered one thousand storied mansions⁷⁷
 To the Tathāgata Treasury of Boundless Light (*'od dpag med mdzod*). [31]
 The Sugata Pradīpa, when he was the son of a dealer in fragrant oils⁷⁸
 First aspired to achieve awakening
 When he offered a bathhouse with sixty million attendants⁷⁹
 To the Tathāgata Sportive Display (*Rnam par rol par snang ba*). [32]
 The Sugata Prabhūta, when he was a cloth merchant⁸⁰
 First aspired to achieve awakening
 When he offered rolls of fine cloth⁸¹
 To the Tathāgata Wide Renown (*Grags pa rgyas*). [33]
 The Sugata Vaidya, when he was a physician's son,⁸²
 First aspired to achieve awakening
 When he offered small balls of incense⁸³
 To the Tathāgata Without Banner (*Rgyal mtshan bral*).⁸⁴ [34]
 The Sugata Sūrata, when he was an oil-miller⁸⁵
 First aspired to achieve awakening
 When he made a lamp⁸⁶

74. *me tog gcig cig*. Cf. Dharmarakṣa 明鏡, mirror = *mukura*, which also means 'flower bud' (also *mukula*).

75. *Mtshungs pa med*: possibly *Atulya*. Dharmarakṣa here 不藏威 (*aguhya* or *aguna*?).

76. *'khor los sgyur rgyal*, see above [5].

77. *khang pa brtsegs pa*, see above [11].

78. *spos 'bru mar 'tshongs bu*: *gandhatailaka-putra*, for *gandhatailaka*, see BHSD 209. *'bru mar* = *taila*, Mvy 5785; Negi 9: 4097. FA 'the son of an incense, butter, and oil merchant'.

79. *khrus khang = snānagr̥ha*, Negi 1: 403, cf. SBV I 192.25, (Śuddhodana to the Buddha) *purā hi tvam snānagr̥he suramye snātaḥ*; *Mahāvastu* III 36.7, *snānagr̥haṃ praveśitvā*. Also at [766], [816].

80. *gos 'tshong*: *gos = na bza'*, Negi 2: 510 *vastra*, *vāsa*, *vasana*, *prāvṛti* etc; *'tshong*, Negi 11: 5025 *vikraya*; Dharmarakṣa 居在山中 (mountain dweller), **parvatakandara < *prāvṛtavikraya*? Also at [75], [173], [207], [342], [361] (*gos 'tshong khye'u*), [414], [501], [504], [850], [955].

81. *ras bcos leb leb pho dag*: for *ras bcos*, cf. Mvy 5876 *ras bcos bu = duṣya*; Negi 14: 6343, *dūṣya*; BHSD 268, 'a kind of cloth, apparently of cotton but of fine quality'. *leb leb pho* also reads as *leb leb po*, *leb po = cipiṭa*, cf. Negi 15: 6747, MW 398 'blunted, flattened, flat'. *ras bcos*, also at [395].

82. *sman pa'i bu*, also at [704].

83. *spos kyi ri lu = gandhagulikā*, cf. Gv(V) 115.20–22: *ekā ca gandhagulikā nidhūpitā tasya bhagavataḥ sabodhisatvaśrāvakaśaṃghasya pūjākarmaṇo, tayā ca gandhagulikayā nidhūpitayā saptāhaṃ sarvajambudvīpo nantavarṇaiḥ sarvasatvakāyasadr̥śair dhūpapāṭalameghaiḥ saṃchanno 'bhūt = D 44, a, 18b1–3: spos kyi ri lu gcig cig kyang bsregs te | bdug spos kyi sogs so | spos kyi ri lu gcig po de | de ltar bsregs pas zhag bdun du 'dzam bu'i gling thams cad kyang spos kyi na bun gyi sprin kha dog sna tshogs dang ldan pa | sems can thams cad kyi lus dang 'dra bas yongs su khebs par gyur to*. Cleary (1987: III 116) translates (from Śikṣānanda's Chinese version) 'ball of incense'. For *ri lu*, see Roerich 9: 63, 'small ball, pill'. Cf. Dharmarakṣa 丸藥. Also at [183], [368].

84. *Rgyal mtshan bral*: FA translates as 'Victory Banner of the Present', perhaps reading *bul* = present in place of *bral*.

85. *'bru mar mkhan*. For *'bru mar*, see above [32]. Also at [186], [235], [278], [530], [596], [652] (*'bru mar spos can mkhas*), [682], [927], [928].

86. *mar me*, see above [16].

For the Tathāgata Exalted Vanquisher (*'Phags 'joms mdzad*).⁸⁷ [35]
 The Sugata Ūṛṇa, when he was a garland maker⁸⁸
 First aspired to achieve awakening
 When he offered red lilies⁸⁹
 To the Tathāgata All-Seeing (*Kun tu gzigs*).⁹⁰ [36]
 The Sugata Dṛḍha, when he was a bala-cakravartin⁹¹
 First aspired to achieve awakening
 When he offered eighty-four thrones⁹² made of precious jewels
 To the Tathāgata Unconquerable by Anyone (*Gzhan gyis mi thub*).⁹³ [37]
 The Sugata Śrīdeva, when he was a sea merchant⁹⁴
 First aspired to achieve awakening
 When he offered a canopy of precious jewels that shone for one *yojana*⁹⁵
 To the Tathāgata Light of Mass of Radiance (*Gzi brjid phung po'i 'od*).⁹⁶ [38]
 The Sugata Duṣpradharṣa, when he was a timber merchant⁹⁷
 First aspired to achieve awakening
 When he offered toothsticks⁹⁸
 To the Tathāgata Steady Stride (*Brtaṇ par gshegs*). [39]
 The Tathāgata Guṇadhvaṇa, when he was a water donor
 First aspired to achieve awakening
 When he offered water vessels
 To the Sugata Compelling Glory (*Yid 'ong grags*).⁹⁹ [40]
 The Sugata Rāhu, when he was a garland maker's son¹⁰⁰
 First aspired to achieve awakening

87. *'Phags 'joms mdzad*: *'joms mdzad* = *'joms par mdzad pa*, Negi 4: 1419, *bhañjaka*, *vidhvaṃsaka*, *mardana* etc.

88. *phreng rgyud mkhan*, see above [2].

89. *ud pal dmar po*: = *raktotpala* (*Amarakośa*), Negi 16: 7599. Also at [196], [813].

90. The same name also occurs at [52], [54] (*kun gzigs*), [77] (*kun tu rnam gzigs*), [230], [248], [381], [420], [506] (*kun gzigs*), [562], [569], [773].

91. *stobs kyi 'khor los sgyur ba* = *bala-cakravartin*, Ejima 98. See BHSD 398. The term occurs in the *Mūlasarvāstivādin Saṃghabhedavastu*, the *Divyāvadāna*, and the *Lokottaravādin Mahāvastu*, as well as in the *Saddharmapuṇḍarīka*, *Karuṇapūṇḍarīka*, *Rāṣṭrapālāparipṛcchā*, and other Mahāyāna texts. It is not found in Pali or in all systems of classification of *cakravartins*, however. Also at [199]. For *'khor los sgyur ba*, see above [5].

92. *gdan khri*: for *khri*, see above [12]. Also at [218], [461], [551] (*khri stan*), [633], [662], [824], [977].

93. *Gzhan gyis mi thub*, most probably *Aparājita*.

94. See above [28].

95. *nor bu rin chen bla re*: *bla re* = *vitāna* (as a *pūjā-parīṣkāra*) Mvy 6118; see also Negi 9: 3909 *bla re* = *blab re* 3906. *bla re* is a frequent offering: see [49] (*gser las byas pa'i bla re*), [56] (*na bza'i bla re*), [95] (*me tog bla re*), [106] (*nor bu rin chen spras pa'i bla re*), [116] (*me tog las byas bla re*), [166], [173] (*ras bcos bla re*), [243] (*nor bu'i bla re*), [398] (*na bza' bla re*), [512] (*rin po che yi bla re*), [515], [634] (*gser las byas pa'i bla re*), [835] (*me tog bla re*), [873], [888] (*phreng ba dag las byas pa'i bla re*), [978] (*rin po che las byas pa'i bla re*), [988] (*gos kyi bla re*).

96. *Gzi brjid phung po'i 'od*: for *Gzi brjid phung po*, see Negi 12: 5459, *tejorāṣi*.

97. *shing 'tshong*: also at [225], [298], [483], [720].

98. *dantakāṣṭha*, see above [10].

99. For the problematic citations of this *cittotpāda* in *Sūtrasamuccaya* and in a marginal note in *Śikṣā-samuccaya*, see Skilling 2010: 229.

100. *phreng rgyud mkhan bu*: also at [146]. For *phreng rgyud mkhan*, see above [2].

When he offered a pair of golden shoes¹⁰¹
 To the Tathāgata Boundless Form (*Mtha' yas gzugs*). [41]
 The Sugata Gaṇin, when he was a bath attendant¹⁰²
 First aspired to achieve awakening
 When he offered bathing soap¹⁰³
 To the Tathāgata Lucid Heart (*Thugs rab dang ba*). [42]
 The Tathāgata Brahmagoṣa, when he was a herdsman¹⁰⁴
 First aspired to achieve awakening
 When he offered a measure of [ground barley] flour¹⁰⁵
 To the Tathāgata Melodious Voice (*Dbyangs snyan*) just after his awakening. [43]
 The Sugata Dṛḍhasaṃdhi, when he was a cowrie-shell dealer's son¹⁰⁶
 First aspired to achieve awakening
 When he scattered handfuls¹⁰⁷ of cowries¹⁰⁸
 Over the Tathāgata Unshaking Stride (*Mi g.yor gshegs pa*). [44]
 The Sugata Anunnata, when he was a prince Dga' 'dod¹⁰⁹
 First aspired to achieve awakening
 When he worshipped with music and song¹¹⁰
 The Tathāgata Boundless Array (*Bkod pa mtha' yas*). [45]
 The Sugata Prabhāṃkara, when he was a cakravartin king¹¹¹
 First aspired to achieve awakening
 When he offered jeweled garments¹¹²
 To the Tathāgata Radiant Summit of Brilliance (*Gzi brjid brtsegs 'od*). [46]
 The Tathāgata Mahāmeru
 First aspired to achieve awakening
 When he offered seven *aśoka* flowers¹¹³

101. *gser gyi mchil lham zung cig*: for *mchil lham*, see above [20].

102. *khrus pa* = *dhāvaka* Negi 1:403 (*Abhidharmakośabhāṣya*). Also at [97], [117], [236], [366], [464], [766], [972].

103. *khrus kyi chal*, Negi 1: 403, *parāga*, *snānīya*, *upasnānaka*. Also at [133] (*khrus rkyen 'dag pa'i chal dag*), [721] (*sku yi khrus dag*).

104. *phyugs rdzi*: see above [15].

105. *phye bre gang*: *phye* = *saktu*, Mvy 5697, Negi 8: 3596, citing Av-klp(V) 533.19: *saktuprastha* = *phye (ni) bre gang*. For *prastha*, see MW 699 'a partic. weight and measure of capacity'. *bre* can also stand for *droṇa*, cf. Mvy 6766 *bre bo*, Negi 9: 3895. Also occurs at [238] (*phye yi bsod snyoms*), [790] (*kār ṣā pa ni ri ba'i phye dag*).

106. *'gron bu 'tshong ba'i bu*: *'gron bu (mgron bu)* = *kapardaka (kapardikā)*, Negi 2: 682; Mvy 5994, 9374.

107. *spar gang* = *spar ba gang*, *muṣṭi*, Negi 8: 3364. Cf. Dharmarakṣa 手撮.

108. *'gron bu*: also at [565].

109. *rgyal bu dga' 'dod*: we do not know anything about this prince. Dharmarakṣa gives his country as 沙竭國 *Śāka(la). *rgyal bu* = *rgyal po'i bu*, Negi 2: 772 *rājaputra*. For *rgyal bu*, see also [71] (*rgyal po'i bu*), [106], [135] (*rgyal po'i bu*), [144], [170], [184], [191], [271], [275], [349], [354] (*rgyal po'i bu*), [362], [396], [422], [450], [472], [545], [573], [624], [626], [633], [677], [683], [701] (*rgyal po'i bu*), [761], [770], [929], [938].

110. *glu dbyangs*: Mvy 5022 *saṃgūti*. Also at [890].

111. *'khor los sgyur rgyal*, see above [5].

112. *na bza' rin po che dag*: Negi 7: 2787 *na bza'* = *vastra*, *ambara*, *cīvara*, *cela*, etc. Also at [339], [814].

113. *mya ngan 'tshang ba* = *aśoka* Mvy 6166; Negi 10: 4525. Also at [245], [610], [706].

To the Tathāgata Firm Intellect (*Blo gnas*). [47]
 The Sugata Vajra, when he was Śakra, Lord of the gods¹¹⁴
 First aspired to achieve awakening
 When he rained down *mandārava* flowers¹¹⁵
 On the Tathāgata Steadfast (*Brtaṇ pa*). [48]
 The Tathāgata Sañjayin,¹¹⁶ when he was king of Jambudvīpa¹¹⁷
 First aspired to achieve awakening
 When he offered a canopy fashioned from gold¹¹⁸
 To the Tathāgata Rejoicing in Liberation (*Thar dgyes*). [49]
 The Sugata Nirbhaya, when he was a musician¹¹⁹
 First aspired to achieve awakening
 When he paid musical homage by beating big drums¹²⁰
 To the Tathāgata Granter of Security (*Mi 'jigs sbyin*). [50]
 The Sugata Ratna, when he was a chief minister¹²¹
 First aspired to achieve awakening
 When he gave a garland anointed with incense
 To the Tathāgata Elixir Maker (*Bdud rtsi mdzad*). [51]
 The Sugata Padmākṣa,¹²² when he was a *yantra*-maker¹²³
 First aspired to achieve awakening
 When he made and presented an auspicious throne¹²⁴
 To the Tathāgata All Seeing (*Kun tu gzig*).¹²⁵ [52]
 The Sugata Balasena,¹²⁶ when he was a royal physician¹²⁷
 First aspired to achieve awakening

¹¹⁴. *brgya byin*: also at [149], [351], [931].

¹¹⁵. *mandārava* flowers: see also [210], [382]. For rained down flowers, cf. [149].

¹¹⁶. *Sdom can*: It is hard to derive *Sañjayin* from *Sdom can*, but Weller, no. 48, has *Sañjayin* only, with no alternate Sanskrit form, the Khotanese has *Samjñīyau* (Bailey 1951: 77, no. 48), and Dharmarakṣa has 憶識, probably **Samjñā*. As one of the 'six teachers', Sañjayin is 'Yang dag rgyal ba can' in the Vinaya (Vogel 1970: 37). Here FA 1493 has *Samvarin*, perhaps reconstructed on the logic that *saṃvara* normally = *sdom pa*.

¹¹⁷. *'dzam gling gi rgyal po*: also at [189], [586]. For *rgyal po*, see [247], [369], [391] (*gling gcig rgyal po*), [402] (*mtha' 'khob rgyal po*), [446], [482], [641], [673], [858], [873].

¹¹⁸. *gser las byas pa'i bla re*: also at [634]. For *bla re*, see above [38].

¹¹⁹. *rol mo mkhan*, see above [13].

¹²⁰. *rnga chen* = *duṇḍubhi*, *bherī* (*Suvarṇabhāṣottama*), also *rnga bo che*, Negi 3: 1063. Mvy 5010, 5012. Also at [160] (*rnga bo che dag brdung ba byas*), [162] (*rnga bo che dag brdung ba byas*), [646] (*rol mo'i rnga chen brdungs te mchod*), [748] (*rnga chen brdungs*).

¹²¹. We read *blon mchog* with F L S against D *blo mchog*. See Negi 9: 3932, *blon po* = *amātya*, *blon po chen po* = *mahāmātya*. Cf. Dharmarakṣa 大臣. Also at [136], [410] (*'khor sgyur blon mchog*), [444] (*blon chen*), [608] (*blon che*), [678] (*blon po chen po*), [815] (*blon che*), [845] (*'khor los sgyur ba yi blon po*).

¹²². We read *pad spyan* with F L S against D *pad ldan*. Cf. Dharmarakṣa 蓮華目.

¹²³. *'khrul 'khor mkhan*: Negi 1: 457 *'khrul 'khor* = *yantra*. Also at [310].

¹²⁴. *khri'u bzangs*, possibly *bhadrāsana*, auspicious seat or throne. Cf. Dharmarakṣa 寶帶床臥 = **bandhāsana*? For *khri'u*, see above [12].

¹²⁵. Same name above at [36].

¹²⁶. We read *stobs sde* with F L S against D *stobs bde*. Cf. Dharmarakṣa 力將.

¹²⁷. *rgyal po'i sman pa*. There is some confusion in the sources with 'king of physicians'. In *Sikṣāsamuccaya*, the text is only given in an incomplete marginal note: see Skilling 2010: 229. For *sman pa*, see above [4].

When he presented a myrobalan fruit¹²⁸
 To the Tathāgata Possessor of a Great Vehicle (*Bzhon pa che ldan*).¹²⁹ [53]
 The Sugata Kusumaraśmi, when he was a goldsmith's son¹³⁰
 First aspired to achieve awakening
 When he gave a string of jewels¹³¹
 To the Sugata All-seeing (*Kun gzigs*).¹³² [54]
 The Sugata Jñānapriya, when he was making children's ornaments¹³³
 First aspired to achieve awakening
 When he gave flowers and incense¹³⁴
 To the Tathāgata Worshipped by All Lands and Directions (*Yul phyogs kun mchod*).
 [55]
 The Sugata Mahātejas, when he was a merchant's son¹³⁵
 First aspired to achieve awakening
 When he offered a canopy of cloth¹³⁶
 To the Tathāgata Glorious Radiance (*'Od rab dpal*). [56]
 The Sugata Brahmā, when he was a cook¹³⁷
 First aspired to achieve awakening
 When he offered refined sugar¹³⁸
 To the Tathāgata Exalted Teacher (*Ston pa bla ma*). [57]

^{128.} *skyu ru ra yi 'bras bu*: *skyu ru ra* = *āmalaka* Mvy 5799, *āmalaka-phala*, fruit of the emblic myrobalan. See below [66], [170] (*chu dang skyu ru ra*), [384], [463], [615], [654] (*skyu ru ra yi bcud khu*), [702], [783], [976] (*lhung bzed chung ngu skyu ru ras bkang*).

^{129.} We read *bzhon pa che ldan* with D L against *S gzhon pa che ldan*. *Bzhon pa che* is *mahāyāna* in the sense of a large vehicle, rather than the spiritual vehicle, which is *theg pa chen po*. Cf. Dharmarakṣa 大御.

^{130.} *gser mgar gyi bu*: see above [23].

^{131.} *rin po che yi phreng ba* = *rin chen phreng ba*, probably *ratnamālā*, cf. Dharmarakṣa 寶華飾. Negi 14: 6439 *ratnarāji*. Also at [427].

^{132.} Same name: above [36].

^{133.} *byis pa'i rgyan byed tshe*: Dharmarakṣa 博戲家子.

^{134.} Text here reads *mig dang bdug pa*, of which a straightforward reading is 'eyes and incense'. While the sacrifice of eyes is a common theme in Jātaka stories, 'eyes and incense' is a strange combination. If *mig dang bdug pa* is a compound word, we cannot trace it elsewhere. Mvy 5223 has *mig gdug pa* = *dr̥ṣṭiṣa*, a kind of snake, the very glance of which is poisonous (see MW 492, BHSD 270) which does not fit. *bdug pa* = *dhūpa*. Dharmarakṣa 香鑪 points to terms like *dhūpakaṭacchu*, *dhūpakuṇḍa*, *dhūpapātala*, *dhūpapātra* etc. FA 1495 has 'offered aromatic incense for the eyes to the Tathāgata known as Worshipped Everywhere', which does not fit the syntax. We suspect there is a scribal error or mistake in transmission. One possibility is to read *mig* as *meg*, taking *meg* as an abbreviated form of *me tog*, so *mig dang bdug pa* = *me tog dang bdug pa*, *puṣpadhūpa*, a frequent combination in Mahāyāna sutras (see e.g. Ejima 203ff). We tentatively follow this interpretation.

^{135.} *tshong dpon bu*, see above [26].

^{136.} *na bza'i bla re dag*: also at [398], [988] (*gos kyi bla re*). For *na bza'*, see above [46]. For *bla re*, see above [38].

^{137.} *bag chos mkhan*: *bag chos* = *khādyaka*, Negi 9: 3701. Cp. Mvy 9059 *bag chos 'drim pa* (*bag cos 'grim pa*) = *khādyakacāraka*.

^{138.} *sha kha ra yi ri lu* = *guḍaśarkarā*, cf. Pras 476.2, D 3860, 157a3 (*bu ram*). For *sha kha ra*, Negi 15: 6788, MW 1958 'ground or candied sugar'. For *ri lu*, see above [34]; here probably *guḍa*, cf. MW 356 'sugar which forms itself into lumps, dry sugar, treacle, molasses, first thickening of the juice of the sugar-cane by boiling'. Cf. Dharmarakṣa 石蜜甘蔗餚. Also see [222] (*kha ra'i dum bu*), [237] (*kha ra'i dum bu*).

The Sugata Amitābha, when he was a hired laborer¹³⁹
 First aspired to achieve awakening
 When he offered a single parasol¹⁴⁰
 To the Tathāgata Light Array (*Bkod pa'i 'od*). [58]
 The Sugata Nāgadatta, when he was a garland maker¹⁴¹
 First aspired to achieve awakening
 When he offered a wreath of flowers¹⁴²
 To the Tathāgata Leonine Stretch (*Seng ge rnam bsgyings*). [59]
 The Sugata Dr̥dhakrama, when he was as jeweller¹⁴³
 First aspired to achieve awakening
 When he offered a net of jewels¹⁴⁴
 To the Tathāgata Doubt Abandoned (*Yid gnyis spong*). [60]
 The Sugata Amoghadarśin, when he was a medicine maker's son¹⁴⁵
 First aspired to achieve awakening
 When he invited the bhikṣusaṃgha, and prepared medicine¹⁴⁶
 Under the Sugata Good Vision (*Legs mthong*). [61]¹⁴⁷
 The Sugata Vīryadatta, when he was a cakravartin king¹⁴⁸
 First aspired to achieve awakening
 When he made 100,000 monastic residences¹⁴⁹ from red sandalwood
 And covered them with fine cloth,¹⁵⁰ for the Tathāgata Elixir Prowess (*Bdud rtsi'i stabs*). [62]¹⁵¹
 The Sugata Bhadrāpāla first aspired to achieve awakening
 When he served the Sugata Moon Light (*Zla ba'i 'od*)
 Along with the saṃgha accompanying him, 100,000 in number
 For seven days with food of one hundred flavours. [63]¹⁵²

^{139.} We read *gla mi*, with D L against F S *bla ma*. Negi 2: 560 *bhṛtaka*, *bhṛtya*, Mvy 3834. Cf. Dharmarakṣa 為他賈作.

^{140.} *gdugs* = *chhatra*, see above [1].

^{141.} *phreng rgyud*, see above [2].

^{142.} *me tog dag gi chun po*: *chun po* = *dāma*, Mvy 6122, cf. Negi 3: 1214–1215. Also at [115], [209], [263], [273], [309], [316], [345] (*sna ma'i me tog chun po*), [701], [706] (*me tog mya ngan 'tshang gi chun po*), [941].

^{143.} *nor bu mkhan*, Negi 7: 2891, *maṇikāra*. Also at [105], [179], [243], [261], [317].

^{144.} *rin po che yi dra ba* = *rin chen da ba*, probably *ratnajāla*, Negi 14: 6436. Also at [877] (*rin chen dra ba*).

^{145.} *nad pa'i gsos sman la sbyor mkhan bu*: *nad pa'i gsos sman* = *snyun gyi gsos sman*, cf. Negi 4: 1658 *glānapratyayabhāṣajya*. For *sbyor* (*ba*), Mvy 2317 *prayoga*.

^{146.} *nad sman*: also at [219] (*snyun rkyen gsos sman mar*), [354] (*na ba yi gsos sman*), [439] (*snyun gyi gsos sman*), [704] (*snyun gyi gsos sman*).

^{147.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{148.} *'khor los sgyur rgyal*, see above [5].

^{149.} *gtsug lag khang*: *vihāra*, also at [122], [186], [199], [337], [387], [425], [494], [499], [586], [695], [834], [838], [914], [971].

^{150.} *ras bcos*: see above [33].

^{151.} This verse has an irregular metre: 11-11-11-13.

^{152.} Irregular metre: 11-11-11-13.

The Sugata Nanda, when he was a brawny brahman's son¹⁵³
 First aspired to achieve awakening
 When he offered a yak-tail fan with a gem-studded handle¹⁵⁴
 To the Tathāgata Most Famous One (*Mchog grags*). [64]
 The Tathāgata Acyuta, when he was a royal messenger¹⁵⁵
 First aspired to achieve awakening
 When he offered a fruit [from] Pāñcālī¹⁵⁶
 To the Sugata Hidden Faculty (*Dbang sbas*).¹⁵⁷ [65]
 The Sugata Siṃhadhavaṃsa, when he was a farmer¹⁵⁸
 First aspired to achieve awakening
 When he offered a myrobalan fruit¹⁵⁹
 To the Tathāgata Clear Roar (*Nga ro gsal*). [66]
 The Sugata Jaya, when he was a garden worker¹⁶⁰
 First aspired to achieve awakening
 When he offered a *harītakī* fruit¹⁶¹
 To the Tathāgata Unimpeded Wheel (*Thogs med 'khor lo*). [67]
 The Tathāgata Dharma, when he was a hero¹⁶²
 First aspired to achieve awakening
 When he offered flags¹⁶³
 To the Tathāgata Elixir Voice (*Bdud rtsi'i nga ro*). [68]
 The Sugata Prāmodyarāja, when he was an aromatics dealer¹⁶⁴
 First aspired to achieve awakening
 When he offered and sprinkled handfuls of [incense] powder¹⁶⁵

¹⁵³. *rtsal chen bram ze'i bu*: *rtsal chen* = *mahāvīkrama*, Mvy 3341, Negi 11: 4731. Also at [708], [791]. FA 'the brahmin rTsal chen'. For *bram ze'i bu*, see above [3].

¹⁵⁴. *yu ba nor bus spras pa'i rnga yab gcig*: *yu ba* = *daṇḍa*, *yaṣṭi*, Negi 13: 5832; *spras pa*, Negi 8: 3437 *racanā*, *arcitā*, *saṃskṛta*, *pratyuṭpata*, etc, cf. Mvy 6054–6057. *nor bus spras pa* = *maṇisaṃskṛta*, cf. RGV 115.9, D 4020, 72a2; Dharmarakṣa 真珠校飾; *rnga yab* = *cāmara*, Mvy 3052.

¹⁵⁵. *rgyal po yi pho nya*: *rājadūta*, Negi 2: 771, cf. SBV I 209.6. Also at [100], [323], [409], [612], [718], [740].

¹⁵⁶. *pan tsa li yi 'bras bu*: *pan tsa li* is probably *pāñcālī*, cf. BHSD 339 'of a city'. MW 578 *pañcāla* 'of a warrior-tribe and their country in the north of India'.

¹⁵⁷. *Dbang sbas*: cf. Dharmarakṣa 寂根.

¹⁵⁸. *zhing pa*, see above [18], cf. Dharmarakṣa 將犁耕田.

¹⁵⁹. *skyu ru ra yi 'bras bu*: see above [53].

¹⁶⁰. *tshal gyi las byed*: for *tshal*, Negi 11: 4847, *vana*, *kānana*, *vanikā* etc; for *las byed* (*pa*), Negi 15: 6643 *karmakāraka*, *karamkṛt*, *karmakara*, etc, cf. Mvy 3832 *karmakara*, 8729 *karmakāraka*; Dharmarakṣa 履屣師 (shoemaker), probably indicates **pādukācarmakara*. Also at [110], [221], [371], [377], [511], [674], [786].

¹⁶¹. *a ru ra yi 'bras bu*. Negi 16: 7591 = *harītakī-phala*, Mvy 5798. Also at [424], [535].

¹⁶². *dpa' bo*: *vīra*, Mvy 53, listed among the epithets of a Tathāgata (§I), Negi 8: 3307 *vīra*, *śūra* etc. Also at [192], [334], [619], [879].

¹⁶³. *rgyal mtshan*: Mvy 6109 *dhvaja*, cf. Negi 2: 782. Also at [101], [334], [619], [879], [895] (*me tog dag las byas pa'i rgyal mtshan*).

¹⁶⁴. *spos 'tshong*: see above [14]. Also at [99], [208], [212], [218], [269], [307], [345], [368], [499], [552], [564], [579], [587], [707], [713], [747], [962].

¹⁶⁵. *phye ma spar gang*: for *phye ma*, Negi 8: 3597, *cūrṇa*, cf. Mvy 6111; for *spar gang*, see above [44]. Also at [143], [392], [549].

Over the Tathāgata Shrine of Knowledge (*Ye shes mchod rten*). [69]
 The Sugata Sārathī, when he was young boy¹⁶⁶
 First aspired to achieve awakening
 When he offered three *palabata*¹⁶⁷
 To the Tathāgata (*Gzi brjid rdzu 'phrul*). [70]
 The Sugata Priyaṃgama, when he was a prince¹⁶⁸
 First aspired to achieve awakening
 When he offered silver flowers¹⁶⁹
 To the Tathāgata King of Virtue (*Yon tan rgyal po*). [71]
 The Tathāgata Varuṇa, when he was a merchant¹⁷⁰
 First aspired to achieve awakening
 When he offered an alms bowl brimming with honey¹⁷¹
 To the Tathāgata Measureless Colours (*Kha dog dpag med*). [72]
 The Sugata Guṇabāhu, when he was playing¹⁷²
 First aspired to achieve awakening
 When he laid out a meditation walkway with a perimeter wall eight cubits long¹⁷³
 For the Tathāgata Mighty Power (*Stobs chen*). [73]
 The Sugata Gandhahastin, when he was the son of an aromatics dealer¹⁷⁴
 First aspired to achieve awakening
 When he sprinkled the meditation walkway with fragrant water¹⁷⁵
 For the Tathāgata Liberation Array (*Bkod pa rnam grol*).¹⁷⁶ [74]
 The Sugata Vilocana, when he was a cloth merchant¹⁷⁷
 First aspired to achieve awakening

^{166.} *byis pa*: *bāla*, Mvy 4075, Negi 9: 3836. Also at [738], in other places *grong rdal byis pa*, see [112], [357], [476], [620].

^{167.} *pa la ba ta*: we do not know the mean of this word, evidently a transcription. Dharmarakṣa gives (三) 品果, which indicated **phalavarga*?

^{168.} *rgyal po'i bu*: see above [45]. Here probably *rājasuta*, cf. Dharmarakṣa 國王明智太子 (wise prince of king), probably he double translates *suta*, once is *suta*, another is *sūta*.

^{169.} *dn̄gul gyi me tog*: for *dn̄gul*, Negi 3: 990 *rajata*, *rūpya*; cf. Mvy 5978–5980. Also at [663] (*dn̄gul las byas pa'i me tog*), [836] (*dn̄gul las byas pa'i me tog*). Silver and golden flowers are often found in reliquaries in South Asia and elsewhere.

^{170.} *tshong pa*, see above [7].

^{171.} *lhung bzed sbrang rtsis bkang*: *lhung bzed*, Negi 16: 7578 *pātra*, cf. Mvy 8947; *sbrang rtsis*, Negi 9: 4155 *madhu*, *mākṣika*, cf. Mvy 5725–5726, 5836. For *madhupātra*, cf. SBV 47–49 (several times). Also at [112], [537], [562].

^{172.} *rtse ba'i tshē*: *rtse ba*, Negi 11: 4745 *krīḍā*. Dharmarakṣa 貧人 (poor people).

^{173.} *'chag sa khru brgyad khor yug bkram*: *'chag sa*, Negi 3: 1331 *caṅkrama*; *khru* = *hasta*, Mvy 9399, cf. Mvy 8203 (*khru gang* = *hasta*), Negi 1: 401; *khru yug*, Negi 1: 358 *samantata*. For *'chag sa*, an important component of monastic planning and architecture, see also [74], [93], [159], [333], [344], [353], [402], [403], [405], [429], [471], [576], [785], [799], [845].

^{174.} *spos 'tshong bu*: see above [14].

^{175.} *'chag sa spos kyi chu yis chag chag btab*: *spos kyi chu* = *spos chu*, Negi 8: 3390 *gandhodaka*. For *'chag sa*, see above [73].

^{176.} We read *Bkod pa rnam grol* with D against F L S *Bkod pa rnam rol*. *Bkod pa*, Negi 1: 123 *racanā*; *rnam grol* = *rnam par grol ba*, Negi 7: 3039 *vimukti*. Dharmarakṣa 曜妙淨 (radiant and pure) **rocana vimāla* < **racana vimukti*?

^{177.} *gos 'tshong*: see above [33], Dharmarakṣa also has 山居 (dwell in mountain).

When he offered parasols woven from flowers
 To the Tathāgata Unhindered Vision (*Gzigs pa sgrib med*). [75]¹⁷⁸
 The Sugata Meghasvara, when he was a potter¹⁷⁹
 First aspired to achieve awakening
 When he offered fragrances and a water pot¹⁸⁰
 To the Tathāgata Lion's Prowess (*Seng ge'i stabs*).¹⁸¹ [76]
 The Sugata Sucintita, when he was a three-year old boy¹⁸²
 First aspired to achieve awakening
 When he offered lotus flowers¹⁸³
 To the Tathāgata All-seeing (*Kun tu rnam gzigs*).¹⁸⁴ [77]
 The Sugata Sumanas, when he was a merchant's son¹⁸⁵
 First aspired to achieve awakening
 When he presented garlands of *sumanā* flowers¹⁸⁶
 To the Tathāgata (*Rtsal sbyin*). [78]
 The Sugata Vimala, when he was a weaver¹⁸⁷
 First aspired to achieve awakening
 When he offered a woolen robe¹⁸⁸
 To the Tathāgata Good Vision (*Legs mthong*). [79]
 The Sugata Śaśin, when he was an elephant-tamer¹⁸⁹
 First aspired to achieve awakening
 When he offered a cubit of flower garlands¹⁹⁰
 To the Tathāgata Fine Form (*Gzugs bzang*). [80]

^{178.} From [75] to [93], Khotanese version has not parallel names. Between [149] and [150], Khotanese version has *Śīrakuta* (Bailey 1951: 78, no. 127)

^{179.} *rdza mkhan*: *kumbhakāra* Mvy 3800, Negi 11: 5088. Also at [154], [256], [272], [372], [432], [460], [485], [510], [575], [635], [739], [781], [860].

^{180.} *spos dang ril ba*: *spos* = *gandha* Mvy 6113; Negi 8: 3385 *dhūpa*, *gandha*; *ril ba* = *vardhanikā* Mvy 8963; Negi 14: 6475 *vardhanī*.

^{181.} *Seng ge'i stabs*: same name, above [2]. Most probably *Siṃhavigrama*.

^{182.} *khye'u lo gsum lon pa*: *khye'u*, Mvy 3907 *dāraka* (see also Mvy 4074 *garbharūpa*), cf. Negi 1: 389. *khye'u*, also at [82], [283], [433] (*dmangs rigs khye'u*), [517], [541] (*lam ston khye'u*). Cf. *byis pa*, above [70].

^{183.} *pad ma*: also at [98], [206] (*pad ma 'dab brgya pa*), [260], [360], [491], [855] (*pad ma 'dab brgya pa*), [875] (*gser las byas pa'i pad ma*).

^{184.} Same name, above [36].

^{185.} *tshong dpon bu*, see above [26].

^{186.} *sna ma'i me tog phreng ba*: see above [2]. Dharmarakṣa 須曼華鬘 (garland of *sumanā* flowers).

^{187.} *tha ga pa*, see above [17]. Dharmarakṣa 夜臥精舍.

^{188.} *'ba' sha ka gcig*: we do not know the exact meaning of this word. *Bod rgya tshig mdzod chen mo* (p. 1967) defines *'ba' sha* as 'black grape', which does not fit here. FA renders the phrase as 'a woolen robe', perhaps taking *'ba'* as *bal* = *la ba*, Negi 9: 3730 *kambala*; Mvy 5859 *kambala* = *la ba 'am snam ba*. *sha ka* might be *sāṭaka* = *ras yug phran*, Mvy 9170; *sāṭa*, MW 1063 'a partic. sort of garment or gown'. *sāṭakakambalaka* occurs at *Mahāvastu* III, 267.9, 11.

^{189.} *glang chen 'dul ba*: possibly *hastidamaka*. At SBV II 186.17, *hastidamaka* = *glang po che'i 'dul mkhan*: *rājñā amātyānām ājñā dattā: āhūyantām bhavanto hastidamakāḥ iti*; Tibetan, *'dul ba gzhi, nga*, 238a4–5: *rgyal pos blon po rnams la bsgo ba | shes ldan dag glang po che'i 'dul mkhan rnams khug shig*.

^{190.} *me tog phreng ba khru gang*: for *khru gang*, see above [73].

The Sugata Mahāyaśas, when he was a city beggar¹⁹¹
 First aspired to achieve awakening
 When he offered flowers¹⁹²
 To the Tathāgata Renowned Intellect (*Blo gros grags*). [81]
 The Sugata Maṇicūḍa, when he was a boy,¹⁹³
 First aspired to achieve awakening
 When he offered a handful of earth¹⁹⁴
 To the Tathāgata Jewel Array (*Rin chen bkod*). [82]
 The Tathāgata Ugra, when he was a *devaputra*¹⁹⁵
 First aspired to achieve awakening
 When he offered a divine vimāna¹⁹⁶
 To the Tathāgata Majestic Light (*Spa ba'i 'od*). [83]
 The Sugata Siṃhagati, when he was a parasol maker¹⁹⁷
 First aspired to achieve awakening
 When, in the hot season, he presented a leaf-parasol¹⁹⁸
 To the Tathāgata Liberated Movement (*Thar par bzhud*). [84]
 The Tathāgata Druma, when he was a herdsman¹⁹⁹
 First aspired to achieve awakening
 When he offered cloth at the foot of the trees along the road²⁰⁰
 To the Tathāgata Virtue Array (*Yon tan bkod*). [85]
 The Sugata Vijitāvin, when he was a cowherd²⁰¹
 First aspired to achieve awakening
 When he offered an alms bowl brimming with milk²⁰²
 To the Tathāgata Certain Intellect (*Nges pa'i blo*). [86]
 The Sugata Prajñākūṭa, when he was a monk²⁰³
 First aspired to achieve awakening

191. *grong khyer rten pa*, see above [9].

192. *me tog dag ni dbul ba*: *me tog*, probably *kusuma*, cf. Dharmarakṣa 拘須摩好柔妙華 (best tender *kusuma* flower).

193. *khye'u*, see above [77].

194. *sa rdul spar gang*: *sa rdul*, Negi 16: 7023 *pāmsu*; cp. *Asokāvadāna* etc.

195. *lha'i bu*: Negi 16: 7570 *devaputra*. Also at [138], [210], [376], [382] (*lha'i bu nyi ma*), [394].

196. *lha yi gzhal med khang gcig*, with D, against S *lha yi gzhal med khang dag*. L F *lha yi gzhal med khang cig*. Both are of course possible. Also at [347], [496] (*me tog dag gi gzhal med khang pa*).

197. *gdugs mkhan*: also at [248], [631]. For *gdugs*, see above [1].

198. *lo ma'i gdugs*: *lo ma*, Negi 15: 6752 *pattra*, *parṇa*, etc. Also at [265] (*lo ma dag las byas ba'i gdugs*), [400].

199. *phyugs rdzi*: see above [15].

200. *lam gyi shing drung dag tu be'u ras phul*: *shing drung* Negi 15: 6837–6838 *vrkṣamūla*, *vrkṣataḥ*; *be'u ras*, Negi 9: 3761 *prāvara*, *prāvaraka*, a type of cloth; cf. Mvy 5873 *paṭī*, 5874 *tūla-paṭikā*.

201. *ba lang rdzi*: Negi 9: 3696 *gopāla*, cf. Mvy 3827. Also at [220], [912].

202. *lhung bzed 'o mas bkang*, also at [423], [749] (*snod dag 'o mas bkang*), [760].

203. *dge slong*: *bhikṣu*. Also at [93] (*dgon gnas dge slong*), [195], [293] (*spong brtson pa'i dge slong*), [348] (*dgon pa yi dge slong*), [415], [420] (*rab byung zhag bdun dge slong*), [421], [471] (*sbyangs gnas dge slong*), [581], [666], [668], [693], [721], [743], [744] (*dgon pa'i dge slong*), [799], [819], [867], [904], [922], [976].

When he offered a dharma-seat to use for a day²⁰⁴
 To the Tathāgata Banner of Insight (*Ye shes tog*). [87]
 The Sugata Susthita, when he was a shoemaker²⁰⁵
 First aspired to achieve awakening
 When he offered shoes with a single lining²⁰⁶
 To the Tathāgata Unswerving Intellect (*Mi g.yo'i blo*). [88]
 The Tathāgata Mati, when he was a labourer²⁰⁷
 First aspired to achieve awakening
 When he offered a nutritious drink²⁰⁸
 To the Tathāgata Practical Intellect (*Spyod pa'i blo gros*). [89]
 The Sugata Aṅgaja, when he was a jailor²⁰⁹
 First aspired to achieve awakening
 When he offered bathing cloths²¹⁰
 To the Tathāgata Fine Form (*Gzugs bzang*). [90]
 The Tathāgata Amitabuddhi, when he was a guide²¹¹
 First aspired to achieve awakening
 When he offered a bed at the foot of a tree²¹²
 To the Tathāgata Truth Speaker (*Bden smra*). [91]
 The Tathāgata Surūpa, when he was a general²¹³
 First aspired to achieve awakening
 When he offered five lily flowers (*utpala*)
 To the Tathāgata Melodious Speech (*Skad dbyangs*). [92]
 The Sugata Jñānin, when he was a wilderness-dwelling monk²¹⁴

204. *nyin gcig rangs par chos kyi gdan phul nas: chos (kyi) gdan = chos gdan*, Negi 3: 1281 *dharmāsana*; *chos (kyi) gdan* also occurs at [195], [341], [803].

205. *lham mkhan*, see above [20].

206. *mchil lham rim pa gcig pa*. This is a technical term from the Vinaya: See 'dul ba gzhi, ka, 266a4–6: *yul mtha' 'khob rnam su 'dul ba 'dzin pa dang lnga'i tshogs kyis bsnyen par rdzogs pa dang | rtag tu khru byas pa dang | mchil lham rim gcig pa bcang bar bya ste | rim gnyis pa ma yin | rim gsum pa ma yin no || gal te zad par gyur na lhan bas btab ste bcang bar bya'o*. Probably *eka-palāsika-upānaha*, see *Carmavastu*, GM III, 4 205. 4, *eka-palāsikopānaha dhārayitavyā iti*, Otani Vol. 41, 'dul ba, khe, 257a6 *rim gcig sa'i lham*. Cf. Pali *eka-palāsika-upāhanā*, Vin I 185.14, 19, esp. 24, *anujānāmi bhikkhave ekapalāsikam upāhanam*. Horner, BD II, 245, translates 'sandals with one lining.' Also at [523]. For *mchil lham*, see above [20].

207. *las byed*, also at [254], cf. above [67].

208. *ro dang ldan pa'i btung ba: ro dang ldan pa = ro ldan*, Negi 14: 6518–6519 *rasavān, sarasa, madhura*, etc; *btung ba*, Negi 5: 1744 *pāna*, cf. Mvy 5690.

209. *mi 'dzin*: 'seizer of men or humans': we do not know the meaning of this word in this context (in the known examples, *manuṣyagrāha* is a kind of demon). FA 1503 has 'jailer'.

210. *khru ras*: Mvy 8941 *snātsāṭaka*, cf. Negi 1: 404. Also at [139], [366], [972].

211. *lam ston (pa) = mārgadarśaka, mārgadeśika* Mvy 442, 5128; Negi 15: 6614–6615. Also at [103], [268], [291], [333], [343], [653], [788], [839], [857], [864], [871], [874].

212. *shing drung gnas mal: gnas mal*, Negi 7: 2952 *śayanāsana, śayyāsana*. For *mal*, see also below [951] (*rtswa yi mal stan*). *Vṛksamūlika, shing drung pa*, is one of the *dhutaṅga* ascetic practices.

213. *sde dpon: sde dpon*, Mvy 3686 *senāpati*, 3698 *nāyaka*, cf. Negi 6: 2751.

214. *dgon gnas dge slong: dgon gnas = dgon par gnas pa*, Negi 2: 639 *araṇyavāsa; āraṇyaka-bhikṣu, araṇyavāsi bhikṣu*: monk following one of the *dhutaṅga*, to dwell in the wilderness. For *dge slong*, see above [87].

First aspired to achieve awakening
 When he prepared a well-swept meditation walkway²¹⁵
 For the Tathāgata Good Sight (*Legs par mthong*). [93]
 The Sugata Raśmi, when he was a cartwright²¹⁶
 First aspired to achieve awakening
 When he offered a bedstead worth one thousand²¹⁷
 To the Tathāgata (*Gzi brjid mtha' yas*). [94]
 The Tathāgata Dṛḍhavrata, when he was a garland maker²¹⁸
 First aspired to achieve awakening
 When he offered a canopy of flowers²¹⁹
 To the Sugata Pleasing Mind (*Yid 'ong sems*). [95]
 The Tathāgata Maṅgala, when he was a wood-gather²²⁰
 First aspired to achieve awakening
 When he served the Tathāgata Chariot of Fame (*Grags pa'i shing rta*)
 When a snowstorm arose.²²¹ [96]
 The Tathāgata Satyaketu, when he was a bath attendant²²²
 First aspired to achieve awakening
 When he washed the face²²³
 Of the Tathāgata Flower of Fine Qualities (*Yon tan me tog*). [97]
 The Tathāgata Padma, when he was a merchant's son²²⁴
 First aspired to achieve awakening
 When he offered lotus flowers²²⁵
 To the Tathāgata Flower Light (*Me tog 'od zer*). [98]
 The Tathāgata Nārāyaṇa, when he was an aromatics dealer²²⁶
 First aspired to achieve awakening
 When he offered a storied mansion made of red sandalwood, anointed with
 incense²²⁷
 To the Tathāgata Difficult to Tame (*Gdul bar dka'*). [99]

215. 'chag sa byi dor dag ni byas: reading *byas* with F L S against D *phul*. For 'chag sa, see above [73].

216. *shing rta mkhan*, see above [16].

217. *nyal khri stong ri ba*: *nyal khri*, Cp above [28]; *ri ba*, Negi 14: 6359 *mūlya*.

218. *phreng rgyud mkhan*, see above [2].

219. *me tog bla re*: *puṣpavitāna*, cf. *Lalitavistara* 232.2 (*puṣpavitāne*). Also at [116] (*me tog las byas bla re*), [835] (*me tog bla re*). For *bla re*, see above [38].

220. *shing thun*: Negi 15: 6837 *kāṣṭha-hāraka*, cf. Mvy 3776. Also at [730], [755], [762], [813], [916].

221. *bu yug langs tshe snang ma bltam*: *bu yug* = *bu yug rlung*, Negi 9: 3744 *himālila*, *himamāruta*; *langs*, Negi 15: 6588 *utthita*, cf. Mvy 6644. *snang ma*, *Brda dkrol gser gi me long* 425 *zhab 'bring nang ma'i ming*, citing Dunhuang Tibetan manuscript (P. t 1287): 'ung nas zhang snang pe 'u zur 'bring po bcas pa tsam zhig snang ma ltom zhig mchis pa la.

222. *khrus pa*, see above [42].

223. *kha gdong bkru ba*: *kha gdong* = *kha*, *gdong*, *ngo*, *kha ngo*, *gdong kha*. For *gdong*, Negi 6: 2432 *mukha*, *ānana*, *āśya* etc, cf. Mvy 3946 *kha* = *mukha*; *bkru ba*, Negi 1: 130 *secana*, *snāpana*, cf. Mvy 9315, 6780. Also at [117].

224. *tshong dpon bu*, see above [26].

225. *pad ma*, see above [77].

226. *spos 'tshong*, see above [14] and [69].

227. *khang pa brtsegs pa tsan dan dmar pos byugs*: for *khang pa brtsegs pa*, see above [11].

The Tathāgata Subāhu,²²⁸ when he was a royal messenger²²⁹
 First aspired to achieve awakening
 When he offered sets of three robes²³⁰ to the Tathāgata Eloquent Orator (*Dbyangs snyan sgrogs par mdzad pa*)
 and his community of ten million. [100]
 The Tathāgata Jñānākara, when he was a champion²³¹
 First aspired to achieve awakening
 When, as the battle was about to begin,
 He offered a flag²³² to the Sugata Good Vision (*Legs mthong*).²³³ [101]
 The Tathāgata Arci, when he was a physician²³⁴
 First aspired to achieve awakening
 When he offered incense sticks²³⁵
 To the Tathāgata Shrine of the People (*Skye bo'i mchod rten*). [102]
 The Tathāgata Brahmadatta, when he was a guide²³⁶
 First aspired to achieve awakening
 When he gave directions²³⁷
 To the Tathāgata Great Light (*'Od chen*). [103]
 The Sugata Ratnākara, when he was a ferryman²³⁸
 First aspired to achieve awakening
 When he ferried the Tathāgata Uncrushable Progress (*Brdzi ba med gshegs*)²³⁹
 With his retinue of ten million Listeners. [104]
 The Sugata Kusumadeva, when he was a jeweller²⁴⁰
 First aspired to achieve awakening
 When he offered a gem-studded parasol²⁴¹

^{228.} *Lag bzangs*: we read *Subāhu* against Weller's *Sukhabāhu*. Khotanese has *Suhakau* (Bailey 1951: 78, no. 79), Dharmarakṣa 安氏 (family name 'Tranquil'), probably **sukha-āha* < *Subāhu*.

^{229.} *rgyal po'i pho nya*, see above [65].

^{230.} *chos gos gsum* = *traicīvarika*, Mvy 1129, Negi 3: 1263. Also at [342].

^{231.} *tshan po che* = *mahānagna*, Negi 11: 4842; cf. Mvy 8210 *tshan po che chen po'i stobs* = *mahānagnabala*. Dharmarakṣa 大焮 (mass). For BHS *mahānagna*, see BHSD 423. Also at [356] (*tshan chen*).

^{232.} *rgyal mtshan*, see above [68].

^{233.} This is the last parallel to the Tibetan *bodhicittotpāda* verses in Dharmarakṣa's Chinese translation of the section. It follows with several verses with no parallel in the Tibetan.

^{234.} *sman pa*, see above [4].

^{235.} *spos kyi reng bu*: *reng bu*, Negi 14: 6508 *rikta*, cf. *reng bu'i du ba* = *dhūpavarti*. Also at [257].

^{236.} *lam ston*, see above [91].

^{237.} *lam dag mtshon pa byas*, also at [268] (*lam srang dag ni mtshon pa byas*), [538] (*lam srang dag ni mtshon pa byas*), [653] (*lam srang dag ni mtshon pa byas*), [788] (*lam dag nye bar mtshon pa byas*), [864], [874] (*lam srang dag ni mtshon pa byas*).

^{238.} *mnyan pa*: according to lexicons *mnyan pa* = *gru pa*, which stands for *nāvika*. See Negi 4: 1619, i.e. in Negi's examples and Mvy 3850. *mnyan pa*: also at [277], [365], [436].

^{239.} *Brdzi ba med pa* = *anavamardanīya*, Mvy 383, in *anavamardanīyo balañh*, *stobs rnam la brdzi ba med pa*, no. 33 of the great qualities of the Tathāgata (*tathāgata mātmya*). See similar terms at BHSD 21, for ex. *Anavamardanabalaketu*, 'n. of a Tathāgata', Gv(V) 360.11. FA 1507 has 'Proceeding Without Hindrance'.

^{240.} *nor bu mkhan*, see above [60].

^{241.} *nor bu rin chen spras pa'i gdugs*: for *spras pa*, see above [64].

To the Tathāgata Clear Intellect (*Blo gsal*). [105]
 The Sugata Sucintitārtha, when he was a prince²⁴²
 First aspired to achieve awakening
 When he offered a bejewelled canopy²⁴³
 To the Tathāgata Melodious Speech (*Gsung snyan*). [106]
 The Sugata Dharmesvara, when he was a carpenter's son,²⁴⁴
 First aspired to achieve awakening
 When he built a bridge²⁴⁵
 For the Sugata Starlight (*Skar 'od*). [107]
 The Sugata Yaśomati, when he was a garden-keeper²⁴⁶
 First aspired to achieve awakening
 When he offered *māṣa* flowers²⁴⁷
 To the Tathāgata Moon Lamp (*Zla ba'i sgron*). [108]
 The Sugata Pratibhānakūṭa, when he was a merchant's son²⁴⁸
 First aspired to achieve awakening
 When he invited to receive a perfect offering
 The Tathāgata Wisdom Banner (*Ye shes tog*). [109]
 The Tathāgata Vajradhava, when he was a garden worker,²⁴⁹
 First aspired to achieve awakening
 When he offered a mango (*Āmra*)²⁵⁰
 To the Tathāgata Merit Array (*Bsod nams bkod*). [110]
 The Tathāgata Hitaiṣin, as the son of a city governor²⁵¹
 First aspired to achieve awakening
 When he received the training rule of not killing for a single day
 From the Tathāgata Merit Radiance (*Bsod nams 'od*).²⁵² [111]

²⁴². *rgyal bu*: see above [45].

²⁴³. *nor bu rin chen spras pa'i bla re*, cf. above [38], for *spras pa*, see above [64].

²⁴⁴. *shing mkhan gyi bu*: *shing mkhan*, Negi 15: 6827 *takṣā*, *vardhika*, *palagaṇḍa*, cf. Mvy 3771–3773. *shing mkhan* also occurs at [370].

²⁴⁵. *gshegs zam dag ni bsham pa byas*: *gshegs zam* = *zam pa*, Negi 12: 5379 *setu*, *saṃkrama*. cf. Mvy 6513 *setu*. Building a bridge also occurs at [142] (*'dam rdzab dag tu shing zam btsugs*), [155] (*zam stegs dag ni gzugs pa byas*), [365] (*chu bo dag la zam pa btsugs*), [383] (*'dam rdzab dag tu rdo leb zam btsugs*), [604] (*gshegs zam dag ni byas*), [616] (*'dam rdzab dag tu zam pa btsugs*), [696] (*gcong rong dag tu zam pa byas*), [861] (*lam du zam pa dag ni btsugs*).

²⁴⁶. *kun dga' ra srungs* = *kun dga' ra ba'i srung ma*, *kun dga' ra ba ba*, Negi 1: 29 *ārāmika*, cf. Mvy 3843, BHSD 104.

²⁴⁷. *mon sran gre'u yi me tog*: *mon sran gre'u*, Negi 10: 4509 *māṣa*, *makuṣṭaka*, cf. Mvy 5650 *māṣa*.

²⁴⁸. *tshong pa'i bu*: cf. *tshong dpon bu*, see above [26].

²⁴⁹. *tshal gyi las byed*, see above [67].

²⁵⁰. Also at [221] (*a mra'i 'bras bu*), [255], [306] (*a mra'i lcug ma*), [688], [772] (*a mra'i 'bras bu*), [843] (*a mra'i 'bras bu gsum*), [848] (*a mra'i khu ba*), [857] (*a mra'i 'bras bu*), [872] (*lhung bzed a mra dag gis bkang*), [993] (*spos dang a mra'i 'bras bu*).

²⁵¹. *grong dpon bu*: *grong dpon*, Negi 2: 556 *grāmapati*, cf. Mvy 3711. *grong dpon* also occurs at [145], [306], [335], [636], [681], [891].

²⁵². This verse is cited by Longchenpa (Barron) 175–176 and Kongtrul (*Buddhist Ethics*) 174. It seems both citations made some minor changes; for the Tibetan, see *Grub mtha' mdzod*, 152b4–153a1; *Shes bya kun khyab*, vol II, 105.18–21: *rgyal ba phan bzhed grong dpon gyur pa'i tshe || de bzhin gshegs pa bsod nams 'od de la || nyin gcig srog gcod sdom pa blangs nas kyang || dang por byang chub mchog tu*

The Sugata Vikrīḍitāvin, when he was a village boy²⁵³
 First aspired to achieve awakening
 When he offered an alms bowl brimming with honey²⁵⁴
 To the Tathāgata Mine of Insight (*Ye shes 'byung gnas*). [112]
 The Tathāgata Vigatatamas
 First aspired to achieve awakening
 When he set up a lamp filled with *māṣa* bean oil²⁵⁵
 For the Tathāgata Who Sees the End of Becoming (*Srid mtha' gzigs*). [113]
 The Sugata Rāhudeva, when he was a city beggar²⁵⁶
 First aspired to achieve awakening
 When he offered *hastabashaka*²⁵⁷
 To the Tathāgata Joyful Vision (*Dga' bar gzigs*). [114]
 The Sugata Merudhvaja, when he was a youth, a leader of a group²⁵⁸
 First aspired to achieve awakening
 When he offered a wreath of flowers²⁵⁹
 To the Tathāgata Boundless Light (*Mtha' yas 'od*). [115]
 The Sugata Gaṇiprabha, when he was a garland maker²⁶⁰
 First aspired to achieve awakening
 When he offered a canopy made of flowers²⁶¹
 To the Tathāgata Captivating Voice (*Yid 'ong dbyangs*). [116]
 The Sugata Ratnagarbha, when he was a bath attendant²⁶²
 First aspired to achieve awakening
 When he washed the face²⁶³
 Of the Tathāgata Diverse Teachings (*Sna tshogs gsung ba*).²⁶⁴ [117]

sems bskyed do.

253. *grong rdal byis pa*: *grong rdal*, *nigama*, Mvy 5507, Negi 2: 555. Also at [476], [620]. For *byis pa*, see above [70].

254. *lung bzed sbrang rtsis bkang*, see above [72].

255. *mon sran gre'u 'bru mar me bzhaḡ*: We follow L *mon sran gre'u 'bru mar mar me bzhaḡ* against D *mon sran gre'u 'bru mar me bzhaḡ* and F S *sran gre'u 'bru mar mar me bzhaḡ*, which abbreviate *'bru mar* to *'bru*, or *mon sran gre'u* to *sran gre'u* probably *metri causa*. For *mon sran gre'u*, see above note 179, *'bru mar*, Negi 9: 4097 *taila*, *'bru mar gyi mar me* = *tailapradhyotika*, cf. Mvy 5785 *'bru mar* = *taila*. *māṣataila*. For *mar me*, see above [16].

256. *grong rten* = *grong khyer rten pa*, see above [9].

257. *ha sta ba sha ka*: *ba sha ka* = *bā sha ka*, Negi 9: 3735 *vāsaka*, a kind of herb, cf. MW 947 *vāśaka*, 'Gendarussa Vulgaris.' The meaning is not clear.

258. *tshogs ldan gyi khye'u*: *tshogs ldan* = *tshogs dang ldan pa*, Negi 11: 4917 *gañi*; MW 344 *gañin* 'one who has attendants; having a class of pupils, a teacher'; BHSD 208 'teacher', *tshogs dang ldan pa* = *saṃghin*, *tshogs can* = *gañin*. FA renders it as 'with a crowd of attendants'. For *khye'u*, cf. above [70] and [77].

259. *me tog chun po*, see above [59].

260. *phreng rgyud*, see above [2].

261. *me tog las byas bla re*, see above [95]. For *bla re*, see above [38].

262. *khrus pa*, see above [42].

263. *kha gdong bkru ba*, see above [97].

264. Cf. [97], which is the same but with different names for the Tathāgatas. *Sna tshogs gsung ba*: same name at [195], [229], [378], [498], [648].

The Sugata Atyuccagāmin, when he was a city beggar²⁶⁵
 First aspired to achieve awakening
 When he spread out seats
 For the Tathāgata Virtue Prowess (*Tshul khrims stabs*) when he visited the city.
 [118]
 The Sugata Tiṣya, when he was a *da nur mkhan*²⁶⁶
 First aspired to achieve awakening
 When he offered food²⁶⁷
 To the Tathāgata God of the Land (*Yul 'khor lha*). [119]
 The Sugata Viṣāṇin, when he was the servant of others²⁶⁸
 First aspired to achieve awakening
 When he offered an alms bowl brimming with rice gruel²⁶⁹
 To the Tathāgata Delighting in Splendour (*Gzi brjid dga'*). [120]
 The Sugata Guṇakīrti, when he was giving alms²⁷⁰
 First aspired to achieve awakening
 When he offered a cloth shawl of only four inches²⁷¹
 To the Tathāgata Boundless Light (*'Od zer mtha' yas*). [121]
 The Tathāgata Candrārka
 First aspired to achieve awakening
 When he offered splendid monastic residences (*viḥāra*)²⁷² and ten *yojanas* of cloth
 and carpets²⁷³
 For the use of the Tathāgata Granter of Sovereignty (*Srid sbyin*) and his retinue of
 300 million. [122]
 The Sugata Sūryaprabha, when he was the servant of others²⁷⁴
 First aspired to achieve awakening
 When he offered an iron vessel²⁷⁵
 To the Tathāgata Mighty Mountain (*Lhun po che*). [123]
 The Sugata Jyotiṣka, when he was a merchant's son²⁷⁶
 First aspired to achieve awakening
 When he offered precious gems and jewels that glowed for one *yojana*²⁷⁷

265. *grong khyer rten pa*, see above [9].

266. *da nur mkhan*: we cannot trace this word. FA 'brewmaster'.

267. *zhal zas bca' ba*: *zhal zas*, Negi 12: 5145 *āhāra*, *anna*; *bca' ba*, Negi 3: 1143 *khādyā*.

268. *gžhan gyi khol*: *parabhṛtya*, for *khol*, Negi 1: 359 *bhṛtya*. Also at [123], [209] (*tshong dpon khol po*), [785].

269. *lhung bzed 'jams kyis bkang*: for *lhung bzed*, see above [72]. For *'jams*, see above [4].

270. *bsod snyoms*: Mvy 8671 *piṇḍapāta*, cf. Negi 16: 7472. Also at [759].

271. *gos kyi ras ma sor bzhi tsam*: *ras ma*, Negi 14: 6344 *kauṣeya*; *sor*, Negi 16: 7228 *aṅgulīparva*, cf. Mvy 8201.

272. *gtsug lag khang*: see above [62].

273. *gtsug lag khang bzang por longs spyod phyir dang dpag tshad bcu pa'i gos gding ba*: *gding ba*, *āstarāṇa* Mvy 9407, *niṣadana*, Mvy 8514, *pratyāstarāṇa*, Mvy 8942, *saṃstara*, Mvy 8435.

274. *gžhan gyi khol*, see above [120].

275. *lcags kyi snod*: *lcags*, Negi 3: 1156 *loha*, cf. Mvy 5983.

276. *tshong pa'i bu*: cf. *tshong dpon bu*, see above [26].

277. *nor bu rin chen dpag tshad gcig 'od ldan*: *nor bu rin chen*, see above [7].

To the Tathāgata Bright Direction (*Phyogs gsal*). [124]
 The Tathāgata Siṃhaketu when he was a caravan leader's son²⁷⁸
 First aspired to achieve awakening
 When he offered a garland²⁷⁹
 To the Tathāgata Fine Intellect (*Blo gros bzang*). [125]
²⁸⁰The Tathāgata Velāmarāja when he was a poet²⁸¹
 First aspired to achieve awakening
 When he praised in verse²⁸²
 The Sugata Best of Campa Flowers (*Tsam mchog*).²⁸³ [126]
 The Tathāgata Śrīgarbha
 First aspired to achieve awakening
 When he rejoiced when others offered a meal to the saṃgha²⁸⁴
 Under the Tathāgata Grand Array (*Bkod pa chen po*). [127]
 The Sugata Bhavāntadarśin, when he was a garden worker²⁸⁵
 First aspired to achieve awakening
 When he offered pure water²⁸⁶
 To the Tathāgata Distinguished Mind (*Khyad par sems*). [128]
 The Sugata Vidyutprabha, when he was a hunter's son²⁸⁷
 First aspired to achieve awakening
 When he made and offered seats made from reeds²⁸⁸
 For the Tathāgata Heroic Mind (*Dpa' bo'i sems*). [129]
 The Sugata Siṃhadatta, when he was a landowner's son²⁸⁹
 First aspired to achieve awakening
 When he offered a place where *sumanā* flowers grew
 To the Tathāgata Lotus Heart (*Pad snying*).²⁹⁰ [130]²⁹¹

^{278.} *ded dpon gyi bu: sārthavāha-putra*. For *ded dpon*, Negi 6: 2297 *sārthavāha*, cf. Mvy 635, 7362. Two dedications by a *sārthavāha* are known from Mathurā. See von Hinüber 2008: 31–32; for other *sārthavāha* inscriptions see his n. 4, p. 32. Also at [331], [398].

^{279.} *phreng ba*: also at [147], [695].

^{280.} This verse is cited by Mipham in his commentary on *Kāvyaadarśa*: see his *Snyan dngags me long gi 'grel pa dbyangs can dgyes pa'i rol mtsho* in his collected works (Derge version), vol. 9, 2b3–4: *de bzhin gshegs pa dus mkhyen rgyal po ni || snyan ngag mkhan de bde gshegs rtsa mchog la || tshigs su bcad pa'i dbyangs kyis bstod nas kyang || dang por byang chub mchog tu sems bskyed do*. Note that Mipham reads the past Buddha's name as *Rtsa mchog* against our text *Tsam mchog*.

^{281.} *snyan dngags mkhan*: kavi, Mvy 6421, Negi 4: 1638.

^{282.} *tshigs su bcad pa'i dbyangs kyis bstod*: Cf. Mvy 849 *tshigs su bcad pa'i dbyangs kyis smra ba = gāthābhir gāthābhir lāpanah*.

^{283.} *Tsam mchog*: see above [3]. FA 1513 has 'Greatest of Champa'.

^{284.} We read *gghan gyis dge 'dun bshos gsol yi rang* with F L S against D *gghan gyi dge 'dun bshos gsol yi rang*: *bshos gsol*, Negi 15: 7008 *paribhukta*, cf. BHSD 328.

^{285.} *tshal dag gyi las byed*, see above [67].

^{286.} *chab gtsang*: FA washing room.

^{287.} *ngon pa'i bu: ngon pa = lubdhaka*, Mvy 3755; Negi 3: 1068. *ngon pa* also occurs at [274], [538], [821], [901].

^{288.} *rtswa yi stan*: cf. Negi 11: 4772 = *rtswa yi gdan = trṇasamstara (Avadānaśataka) (stan = gdan)*.

^{289.} *khyim bdag kyi bu*, see above [11] and [27].

^{290.} Cf. the name *Padma'i snying po*, below [158].

^{291.} FA's running number should be no. 129, but here FA gives no. 130, skipping over no. 129.

The Sugata Aparājitadhva
 First aspired to achieve awakening
 When he escorted the Tathāgata Nārāyaṇa (*Sred med bu*)
 along a dangerous route.²⁹² [131]
 The Sugata Pramodyakīrti, when he was a sugarcane vendor²⁹³
 First aspired to achieve awakening
 When he pressed sugarcane juice²⁹⁴
 For the Tathāgata Analytical Intelligence (*Blo rnam 'byed*). [132]
 The Sugata Dhṛḍhavīrya, when he was a brahman's son²⁹⁵
 First aspired to achieve awakening
 When he offered bathing soap²⁹⁶
 To the Tathāgata Boundless Radiance (*'Od zer mtha' yas*). [133]
 The Sugata Saṃpannakīrti, when he was the son of an alcohol dealer²⁹⁷
 First aspired to achieve awakening
 When he offered water in leaf vessels²⁹⁸
 To the Tathāgata Lion's Roar (*Seng ge'i nga ro*). [134]²⁹⁹
 The Sugata Vigatabhaya, when he was a prince,³⁰⁰
 First aspired to achieve awakening
 When he offered *vārṣikī* flowers in a leaf vessel³⁰¹
 To the Tathāgata Royal Roar (*Rgyal po'i nga ro*). [135]
 The Sugata Arhaddeva, when he was a chief minister³⁰²
 First aspired to achieve awakening
 When he offered a walled garden perfumed with *agaru* incense³⁰³ one *yojana* in

²⁹² 'jigs bcas lam du 'dron pa'i bsel byas: 'dron pa = 'gron pa, 'gron lam pa. Negi 2: 735 *adhvaga*; *bsel ba*, Negi 16: 7471 *anuyātra*, cf. MW 37 'retinue, attendance, that which is required for a journey'.

²⁹³ *bu ram shing 'tshir*: *bu ram shing* = *ikṣu*, Mvy 5695; Negi 9: 3745 ; 'tshir ba, Negi *piḍita*. Cf. BHSD 113 *ikṣukūṭitakam*.

²⁹⁴ *bu ram bcud khu: ikṣurasa*. For *bcud*, Negi 3: 1149 *rasa*. Also at [581] (*bu ram chu*), [985] (*bu ram shing gi bcud khu btung ba*).

²⁹⁵ *bram ze'i bu*, see above [3].

²⁹⁶ *khrus rkyen 'dag pa'i chal dag*: 'dag pa'i chal = 'dag chal, Negi 6: 2534 *mārṣṭi*. Cf. Negi 1: 403 *khrus chal* = *snāṇīya*. Cf. above [42].

²⁹⁷ *chang 'tshong bu*: *chang 'tshong*, Mvy 3778 *śaundika*, 3779 *kallavāla*; cf. Mvy 2502 *madyavikraya*, cf. Negi 3: 1183. For *kallavāla*, cf. BHSD 174 *kalapālī*, *kalyapāla*. Also at [190]. *chang 'tshong* also occurs at [204], [457], [478], [622], [667], [680].

²⁹⁸ *lo ma'i snod nas chu dag phul*: *lo ma'i snod*, *parṇapuṭa*, cf. MW 606 'a leaf rolled into the shape of a funnel'.

[133] and [134]: the Khotanese version has no corresponding names.

²⁹⁹ *rgyal po'i bu*, see above [45].

³⁰⁰ *lo ma'i snod nas bar shi'i me tog phul*: we read *bar shi'i me tog* with F L S against D *bar sha'i me tog*, *bar shi* = *bar shi ka*, *bar shi ki*, *war shi ki*, Mvy 6153 *vārṣikī*, *vārṣikā*, cf. Negi 9: 3730, BHSD 478 'a kind of jasmine'. *bar shi'i me tog* also occurs at [216] (*me tog bar shig*), [247] (*bar shi me tog*), [739] (*me tog bar shi ka*).

³⁰¹ *blon mchog*, see above [51].

³⁰² *dpag tshad gcig khor yug tsam gyi skyed mos tshal phul a ga ru'i bdug pas bdugs* : *khor yug* = 'khor yug, Mvy 4149 *cakravāḍa*, cf. Negi 1: 439; *skyed mos tshal*, Mvy 2994 *upavana*, 5614 *udyāna*, cf. Negi 1: 230. *skyed mos tshal* also occurs at [180] (*me tog skyed mos tshal*), [189] ('bras bu'i skyed mos tshal), [234] (*dpag tshad bcu gnyis khyon tsham skyed mos tshal*), [513] (*dri bsung ldan pa'i skyed mos tshal*), [582], [590], [608] (*dpag tshad gcig pa'i skyed mos tshal*), [690] (*skyed mos tshal bcu*), [820].

extent

To the Sugata Captivating Intellectual Light (*Yid 'ong blo 'od*). [136]

The Sugata Mahāpradīpa, when he was destitute,³⁰⁴

First aspired to achieve awakening

When he offered grass torches³⁰⁵

To Tathāgata Merit Light (*Bsod nams 'od*). [137]

The Sugata Lokaprabha, when he was a *devaputra*³⁰⁶

First aspired to achieve awakening

When he offered a parasol made of *mandārava* flowers³⁰⁷

To Tathāgata Moon Light (*Zla ba'i 'od*). [138]

The Sugata Surabhigandha, when he was an athlete³⁰⁸

First aspired to achieve awakening

When he offered bathing cloths³⁰⁹

To Tathāgata Beautiful Limbs (*Yan lag mdzes*). [139]

The Sugata Guṇāgradhārin, when he was a physician³¹⁰

First aspired to achieve awakening

When he offered incense and fine silk cloth³¹¹

To Tathāgata Unsullied Aim (*Rnyog pa med don*). [140]

The Sugata Vigatatamas, when he was son of the royal chaplain³¹²

First aspired to achieve awakening

When he offered a necklace of pearls³¹³

To the Tathāgata Luminous Arhat (*Dgra bcom gzi*). [141]

The Sugata Siṃhahanu

First aspired to achieve awakening

When he built a wooden bridge over a swamp³¹⁴

For the Tathāgata Accomplished Intelligence (*Don grub blo*). [142]

The Sugata Ratnakīrti, when he was a son of incense dealer³¹⁵

First aspired to achieve awakening

When he offered and sprinkled handfuls of [incense] powder³¹⁶

^{304.} *mi bkren: bkren pa*, Mvy 7332 *kṛpaṇa*, cf. Negi 1: 131. Also see [577], [702], [709], [714], [794], [842], [852].

^{305.} *rtswa yi sgron ma*, see above [24].

^{306.} *lha'i bu*, see above [83].

^{307.} *me tog man dā ra ba'i gdugs*: for *man dā ra ba*, see above [48].

^{308.} *gyad*: Negi 2: 518 *mallā*. Also at [284], [359].

^{309.} *khruś ras*, see above [90].

^{310.} *sman pa*, see above [4].

^{311.} *bdug pa dang ni dar yug: bdug pa, dhūpa; dar yug*, Mvy 5867 *paṭṭa*, cf. Negi 6: 2194. (S reads *ras yug*).

^{312.} *rgyal po yi mdun 'don bu: mdun 'don = mdun na 'don*, Mvy 3682 *prohita*, cf. Negi 6: 2524. *mdun 'don* also occurs at [435] (*rgyal po yi mdun 'don*), [477], [496], [732] (*mdun 'don bu*), [894].

^{313.} *mu tig rgyan phreng*: cf. *mu tig gi phreng ba*, Mvy 5954 *muktāvalī*. Also at [165], [217] (*mu tig dag gi phreng ba*).

^{314.} *'dam rdzab dag tu shing zam btsugs*: *'dam rdzab*, Negi 6: 2543 *paṅka*; for *zam*, see above [107].

^{315.} *spos 'tshong gi bu*: see above [14].

^{316.} *phyē ma spar gang*, see above [44] and [69].

Over the Sugata Master of Melody (*Dbyangs mnga'*). [143]
 The Sugata Praśāntadoṣa, when he was a prince³¹⁷
 First aspired to achieve awakening
 When he freed those condemned to death and other prisoners³¹⁸
 At the time of the Tathāgata Highest Level (*Sa mchog*). [144]
 The Sugata Amṛtadhārin, when he was a city governor³¹⁹
 First aspired to achieve awakening
 When he offered one thousand parasols made of vaiḍūrya
 To the Tathāgata Blazing Light (*'Od 'bar*). [145]
 The Sugata Manujacandra, when he was son of a garland maker³²⁰
 First aspired to achieve awakening
 When he offered a garland of lilies (*utpala*)
 To the Tathāgata Mind Convinced (*Nges par sems*). [146]
 The Tathāgata Sudarśana, when he was a chief councillor³²¹
 First aspired to achieve awakening
 When he offered a garland³²²
 To the Tathāgata Truthful Teaching (*Bden par gsung ba*). [147]
 The Tathāgata Pratimaṇḍita, when he was son of city beggar³²³
 First aspired to achieve awakening
 When he decorated the city gates
 For the Sugata Radiant Complexion (*Mdangs 'od*). [148]
 The Tathāgata Maṇiprabha, when he was Śakra, Lord of the gods³²⁴
 First aspired to achieve awakening
 When he rained down flowers one *yojana* around
 For the Sugata Carpet of Radiant Flowers (*Gzi brjid me tog rgyas pa*). [149]³²⁵
 The Tathāgata Dharmākara
 First aspired to achieve awakening
 When he called out 'It is excellent!' (*sādhu*) when the Sugata Banner of Renown
 (*Grags tog*)
 Was teaching the Perfection of Wisdom. [150]³²⁶
 The Sugata Arthaviniścita, when he was a weaver³²⁷

^{317.} *rgyal po'i bu*, see above [45].

^{318.} *gsad bya btson dag 'bros su btang*: *gsad bya*, Negi 6: 7334 *vadhya*; *btson*, Negi 11: 4716 *bandhana*; *'bros*, *niṣpālāyita*, cf. Negi 9: 4113, BHSD 309.

^{319.} *grong dpon*, see above [111].

^{320.} *phreng rgyud mkhan bu*, see above [2] and [41].

^{321.} *'dun dpon*: if *'dun* = *tshogs* (gathering, assembly), *'dun dpon* may mean *sabhāpati* (the president of an assembly or council); if *'dun* = *mdun*, *'dun dpon* may mean *mdun na 'don*, *purohita*. Here we prefer the first rendering, following FA 1519.

^{322.} *phreng ba*, see above [125].

^{323.} *grong khyer la rten pa'i bu*: for *grong khyer la rten pa*, see above [9].

^{324.} *brgya byin*, see above [48].

^{325.} Between [149] and [150], Khotanese version has *Śirakuṭau* (Bailey 1951: 78, no. 127).

^{326.} FA's running number should be 150, but here FA jumps to 151, omitting the figure 150.

^{327.} *tha ga pa*, see above [17].

First aspired to achieve awakening
 When he offered woven tassels³²⁸
 To the Sugata Radiant Virtue (*Yon tan gsal ba*). [151].³²⁹
 The Sugata Harṣadatta,³³⁰ when he was the son of a chief minister³³¹
 First aspired to achieve awakening
 When he offered a fan³³²
 To the Tathāgata Lamp of the Dharma (*Chos kyi sgron*). [152]
 The Sugata Ratnākara, when he was an arrow maker
 First aspired to achieve awakening
 When he scattered two handfuls of flowers
 Over the Tathāgata Glorious Clarity (*Gsal rab dpal*). [153]
 The Sugata Janendrakaḷpa, when he was a potter³³³
 First aspired to achieve awakening
 When he offered pots filled with water
 To the Tathāgata Lord of the Beauteous Hosts (*Zhal sdug sde bdag*). [154]
 The Sugata Vikrāntagāmin, when he was a farmer's son³³⁴
 First aspired to achieve awakening
 When he made bridges³³⁵
 For the Tathāgata Moving with Lion's Prowess (*Seng ge'i stabs bzhud*). [155]
 The Sugata Sthitabuddhi, when he was a forest warden's son³³⁶
 First aspired to achieve awakening
 When he offered pomegranates³³⁷
 To the Tathāgata Shrine of the People (*Skye bo'i mchod rten*). [156]
 The Sugata Vibhṛājacchattra,³³⁸ when he was the son of a minister³³⁹
 First aspired to achieve awakening

^{328.} *ras kyi kha tshar*, see above [17].

^{329.} FA assigns the number 151A.

^{330.} *tshims sbyin*: we read *tshims sbyin* against D (*tshems sbyin*), L (*tshems byin*), F S (*tshes byin*). FA 1519 has *Harṣadatta*, Khotanese has *Āśayadatau* (Bailey 1951: 78, no. 130).

^{331.} *blon chen bu*: We read *blon chen* with F L S against D *blo chen*. For *blon chen*, see above [51]. Also at [157] (*blon po'i bu*), [461] (*blon che'i bu*), [590] (*dbang blon gyi bu*).

^{332.} *bsil yab*: Mvy 8986 *vidhamana*. Also at [266], [313] (*rma bya'i bsil yab*), [407] (*bsil yab dag gis g.yab pa byas*), [631], [929] (*rma bya dag las byas pa'i bsil yab*).

^{333.} *rdza mkhan*, see above [76].

^{334.} *zhing pa'i bu*: for *zhing pa*, see above [18].

^{335.} *zam stegs dag ni gzugs pa byas*: *zam stegs* = *zam pa*, Negi 12: 5379. For *zam*, see above [107].

^{336.} *shing srungs bu*: *shing srungs* also at [194], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [779], [804], [805], [809], [818], [822], [846], [944], [945], [966], [969], [993].

^{337.} *se'u 'bru*: also at [214] (*se 'bru*), [573], [846], [944] (*se'u 'bru'i bcud khu*). TSD gives only *kanakadāḍima* from Sarat Chandra Das. SV 7: 2006-7 gives *karaka* (= *dāḍima*) *Amarakośa* 102.64, *dāḍima*, *Amarakośa* 382.42, *Aṣṭāṅgahṛdaya* 1.10.34. See MW 475, *dāḍima*, the pomegranate tree (occurs in *Mahābhārata* and *Harivaṃśa*).

^{338.} *Gdugs mdzes*: Weller 146 gives *Vibhāgacchattra*, *Vibhṛājacchattra*, *Gdugs mdzes*, *Mdzes pa'i gdugs*, and also *Dharmavibhāga* and *Dharmavibhṛājacchattra*. 'mdzes' could translate *vibhṛāja*^o (cf. MW 979, *vi-bhraj*, 'shining, splendid, luminous' but does not fit *vibhāga*. We therefore choose *Vibhṛājacchattra*. Cf. Khotanese *Vibhaktapakṣau* (Bailey 1951: 78, no. 135).

^{339.} *blon po'i bu*, see above [51] and [152].

When he offered a garland of *campa* flowers³⁴⁰
 To the Tathāgata Ocean Intellect (*Rgya mtsho'i blo*). [157]
 The Tathāgata Jyeṣṭha, when he was a goldsmith³⁴¹
 First aspired to achieve awakening
 When he scattered scented flowers
 Over the Tathāgata Lotus Heart (*Padma'i snying po*).³⁴² [158]
 The Sugata Abhyudgataśrī, when he was the son of an aromatics dealer³⁴³
 First aspired to achieve awakening
 When he sprinkled fragrant water on the meditation walkway³⁴⁴
 Of the Tathāgata Profusion of Parasols (*Gdugs sde*). [159]
 The Sugata Siṃhaghoṣa, when he was a drummer³⁴⁵
 First aspired to achieve awakening
 When he beat great drums³⁴⁶
 For the Tathāgata King of the Sāla Trees (*Sā la'i rgyal po*). [160]
 The Sugata Vikrīḍitāvin, when he was a conch-blower³⁴⁷
 First aspired to achieve awakening
 When he blew conches for the Sugata Heart of the Sun (*Nyi ma'i snying po*)
 As he entered the city. [161]
Bampo Twenty-four of the Mahāyāna Sūtra called Exalted Auspicious Aeon.
 The Tathāgata Nāgaprabhāsa, when he was Candra
 First aspired to achieve awakening
 When he pounded on big drums³⁴⁸
 For the Tathāgata Delight in Awakening (*Byang chub dga'*). [162]
 The Sugata Kusumapārvata, when he was a dancer's son³⁴⁹
 First aspired to achieve awakening
 When he paid homage by dancing³⁵⁰
 In front of the Sugata Peaceful Faculties (*Dbang po zhi*). [163]
 The Sugata Nāganandin, when he was a dancer's son³⁵¹
 First aspired to achieve awakening
 When he performed music
 For the Tathāgata Light of the Sun (*Nyi ma'i 'od*). [164]

^{340.} *tsam pa'i me tog phreng ba*, fro *tsam pa'i me tog*, see above [25].

^{341.} *gser mgar*, see above [23]. Also at [226], [318], [325], [663].

^{342.} Cf. the name *Pad snying*, above [130].

^{343.} *spos 'tshong bu*: see above [14].

^{344.} *'chag sa spos chus chag chag btob*: for *'chag sa*, see above [73].

^{345.} *rnga mkhan*: also at [908].

^{346.} *rnga bo che dag brdung ba byas*, see above [50].

^{347.} *dung 'bud mkhan*: *dung 'bud*, Negi 6: 2209 *śaṅkhaśrīkāprajñāpāramitā* (*Aṣṭasāhasrikāprajñāpāramitā*). *dung 'bud* also occurs at [685].

^{348.} *rnga bo che dag brdung ba byas*, see above [50].

^{349.} *gar mkhan bu*: *gar mkhan*, Mvy 5008, *nartaka*. Also at [164], [246], [263], [456], [627] (*gar mkhan bu mo*), [899].

^{350.} *bro gar*, *naṭa* Mvy 5009.

^{351.} *gar mkhan bu*, see above [163].

The Sugata Gandheśvara, when he was the daughter of a king³⁵²
 First aspired to achieve awakening
 When offering a necklace of pearls³⁵³
 To the Tathāgata White Lotus Incense (*Pad dkar spos*). [165]
 The Sugata Atiyaśas, when he was a merchant's wife³⁵⁴
 First aspired to achieve awakening
 On offering a canopy³⁵⁵ placed over the head
 Of the Tathāgata Meru Light (*Lhun po'i 'od zer*). [166]
 The Sugata Baladeva, when he was a city beggar³⁵⁶
 First aspired to achieve awakening
 When he offered an alms bowl brimming with hot food
 To the Tathāgata Moon Face (*Zla ba'i zhal*). [167]
 The Tathāgata Guṇamālin
 First aspired to achieve awakening
 When towards the Tathāgata Stretching As He Moves (*Bsgyings ldan bzhud*).
 He raised his hands three times saying, 'Homage to the Buddha'. [168]³⁵⁷
 The Tathāgata Nāgabhuja, when he was a guardian of the city gate³⁵⁸
 First aspired to achieve awakening
 When he swept the area clean³⁵⁹
 For the Tathāgata Surveyor of the Directions (*Phyogs rnams lta*). [169]
 The Tathāgata Pratimaṇḍitalocana,³⁶⁰ when he was a prince³⁶¹
 First aspired to achieve awakening
 When he offered water and myrobalan fruits³⁶²
 To the Tathāgata Light of the Dharma (*chos kyi 'od*). [170]
 The Tathāgata Sucīṇabuddhi, early one morning
 First aspired to achieve awakening
 When [he saw] the Sugata Radiant Virtue (*Tshul khrims gsal*)
 And joyfully recollected the Buddha. [171]
 The Tathāgata Jñānābhībhū,
 First aspired to achieve awakening

^{352.} *rgyal po yi sras mo* = *rgyal po'i bu mo*, see [593], [752], [803].

^{353.} *mu tig rgyan phreng*, see above [141].

^{354.} *tshong dpon gyi chung ma*: also at [392], [658], [986]. For *tshong dpon*, see above [26].

^{355.} *bla re*, see above [38], also at [515], [873].

^{356.} *grong khyer rten pa*, see above [9].

^{357.} This verse is cited by Gampopa (Guenther) 130. For the Tibetan text, see Mkhan po Bsod nams rgya mtsho, 136.13–16.

^{358.} *sgo srungs* = *dauvārika*, cf. Mvy 3738 *sgo ba*; *sgo bsrungs pa* = *dvārapāla*, Mvy 3737. Also at [724] (*sgo ba*).

^{359.} *phyag dar byas*: *phyag dar*, Mvy 9313 *saṃkāra*, BHSD 545. Also at [251] (*phyag dar legs par byas*), [333], [337], [406], [448], [636], [724], [799], [840], [956], [959], [987].

^{360.} *Pratimaṇḍitalocana*: cf. Khotanese *Prratimaṇḍitauksau* (Bailey 1951: 79, no. 148).

^{361.} *rgyal bu*: see above [45].

^{362.} *skyu ra ra*, see above [53].

After he established beings of the lower realms in moral conduct³⁶³

Before the Tathāgata Boundless Intelligence (*Mtha' yas blo*). [172]

The Sugata Amitalocana, when he was a cloth merchant³⁶⁴

First aspired to achieve awakening

When he offered a canopy of fine cloth³⁶⁵

The Tathāgata Boundless Form (*Mtha' yas gzugs*). [173]

The Sugata Satyabhāṇin, when he was a landowner's son³⁶⁶

First aspired to achieve awakening

When he offered a parasol woven from flowers³⁶⁷

To the Tathāgata Steady Effort (*Brtson 'grus brtan*). [174]

The Sugata Sūryaprabha, when he was the son of a cook³⁶⁸

First aspired to achieve awakening

When he offered *laḍḍu*³⁶⁹

To the Tathāgata worshipped by the Gods (*Lha yis mchod*). [175]

The Tathāgata Niyatabuddhi,³⁷⁰ when he was an artisan³⁷¹

First aspired to achieve awakening

When he offered carpets³⁷²

To the Tathāgata All-round Intellect (*Kun nas blo*). [176]

The Sugata Anantarūpa, when he was a cartwright³⁷³

First aspired to achieve awakening

When he offered leaves (*palāsika*)³⁷⁴

To the Tathāgata Peaceful Glow (*'Od zhi*). [177]

The Sugata Vairocana, when he was metal worker³⁷⁵

First aspired to achieve awakening

When he offered a mirror³⁷⁶

To the Sugata Radiance of Mankind (*Mi yi gzi byin*). [178]

The Sugata Ratnaketu, when he was a jeweller³⁷⁷

First aspired to achieve awakening

363. *ngan 'gror 'gro ba tshul khrims la bkod nas: ngan 'gror*, Mvy 4746 *durgati*.

364. *gos 'tshong*, see above [33].

365. *ras bcos bla re*: for *ras bcos*, see above [33], for *bla re*, see above [38].

366. *khyim bdag bu*, see above [27], for *khyim bdag*, see above [11].

367. *me tog dag las byas pa'i gdugs*: also at [191], [489], [934]. For *gdugs*, see above [1].

368. *bca' ba mkhan bu: bca' ba*, Negi 3: 1143 *khāḍya*.

369. *laḍḍu*, see above [9].

370. *nges blo*: we read *nges blo* with L S against D F *des blo*. Cf. Khotanese *Vigatabuddhir* (Bailey 1951: 79, no. 154).

371. *bzo mkhan*: we read *bzo mkhan* with D against F S *bzang kun*, L *bzang dkan*.

372. *gding ba*, see above [122].

373. *shing rta mkhan*, see above [16].

374. *pa la shi ka dag*: cf. BHSD 337 *palāsaka*, leaves, foliage: Divy 631.10. Cp. Pali *palāsa*, (1.) the tree *Butea frondosa* or Judas tree, (2.) a leaf; collectively foliage PED 440. FA 1527, 'offered a palashika tree'. Also at [849].

375. *khar ba* ('*khar ba*, *mkhar ba*) = *kaṃsa*, Negi 1: 426 = 'metal, tutunag or white copper, brass, bell-metal' MW 241; *khar ba mkhan* = *kaṃsakāra*, Negi 1: 427 (*Vimalaprabhā*).

376. *me long*: also at [515], [531].

377. *nor bu mkhan*, see above [60].

When he offered gems
 To the Tathāgata Fine Bridge of Merit (*Bsod nams stegs bzang*). [179]
 The Sugata Vigatakaṃkṣa, when he was a consort of the king³⁷⁸
 First aspired to achieve awakening
 When she offered flower gardens³⁷⁹
 To the Sugata Firm Effort (*Brtsen brtan*). [180]
 The Sugata Lokottīrṇa, when he was a *ma mi kha*³⁸⁰
 First aspired to achieve awakening
 When he offered a head-covering³⁸¹
 To the Sugata Renowned as a Sage (*Thub par grags*). [181]
 The Sugata Amoghavikramin, when he was Brahmā Sahāmpati³⁸²
 First aspired to achieve awakening
 When he requested the Sugata Banner of Renown (*Grags pa rgyal mtshan*)
 To turn the Wheel of the Dharma. [182]
 The Tathāgata Vibodhana,
 First aspired to achieve awakening
 When he offered small balls of incense³⁸³
 Tathāgata Light of the Arhats (*Dgra bcom 'od*). [183]
 The Sugata Puṣpaketu,³⁸⁴ when he was a prince³⁸⁵
 First aspired to achieve awakening
 When he offered a fine mansion³⁸⁶ thatched with grass
 To the Tathāgata Entirely Bright (*Kun nas gsal*). [184]
 The Sugata Śailendrarāja, when he was a barber³⁸⁷

^{378.} *rgyal po yi btsun mo*, also at [314], [592], [613], [886].

^{379.} *me tog skyed mos tshal*: for *skyed mos tshal*, see above [136].

^{380.} *ma mi khar gyur tshe* (D) or *mam mi kha* (S)? We do cannot trace this word. Can it be an error for *mālīka* or *mālikā*? For latter, see Mvy 6155, *mālikā* = *ma li ka* (among names of flowers, *puṣpa-nāmāni*). FA 1527 has 'miser'.

^{381.} *dbu zhu gcig cig*: we have been unable to trace the word *dbu zhu*. It probably stands for *dbu zhwa*, *kholā*: see Mvy 5841 (types of cloth, *vastra-nāmāni*), 9003 (monastic necessities, *dge sbyong/dge slong gi yo byad kyi ming*). Mvy 8612 gives *Prātimokṣa* training rule 88 as *na kholā-śīrase dharmam deśayiṣyāmi* = *zhwa gyon pa la chos mi bshad*, 'I will not teach the Dharma to a person wearing a *kholā* on his head'. See Negi 12:5216, *zhwa kholāḥ*, *kholam*, *kholā*, with references to *Vinayasūtra*. Cf. BHSD 207, '? kholā (Skt. kholā, m. or nt.), some sort of headcovering, *hat* or *cap*, or perhaps *helmet* (Tib. zhva, any kind of headcovering)', citing Mvy 8612. MW 341 *kholā*, *kholaka*, 826 *mūrdha-kholā*, 'n. a broad-brimmed hat or an umbrella, L'. PSD 80, *kholā*, 'm. kind of water-proof hat'. Apart from that of the Mūlasarvāstivādins, the term does not seem to be used in other *Pratimokṣas*, although they all have rules against teaching the Dharma to a person whose head is covered or who is wearing a turban: see Pachow 1955: 185 (Sv.VII.95, 96). We take *dbu zhu* to be *dbu zhwa*, with the honorific *dbu*, 'head', since the item is offered to a Buddha, and interpret it as 'head-covering', probably made of cloth. FA 1527 has 'a single ribbon'.

^{382.} *mi mjed bdag tshangs*: *mi mjed bdag* = *mi mjed bdag po*, *Sahāmpati*; *tshangs* = *tshangs pa*, *Brahmā*.

^{383.} *spos kyi ri lu*, See above [34].

^{384.} *Me tog rgyal mtshan*: Weller 173 gives *Puṣpaketu*, cf. Khotanese *Puṣpaketur* (Bailey 1951: 79, no. 162). FA 1527 has *Puṣpadhvaja*.

^{385.} *rgyal bu*: see above [45].

^{386.} *khang bzang(s)*, usually *prāsāda*, Mvy 5512. Also at [294] (*tsan dan dmar po'i khang bzangs*), [488] (*bai dūrya yi khang bzangs*), [529] (*lha yi khang bzangs*), [869], [903] (*rtswa yi khang bzangs*).

^{387.} 'dreg mkhan = *kalpaka*, TSD (SV) 1006 (*Bodhisatva Avadānakalpalatā*). BHSD 172. Also at [522],

First aspired to achieve awakening
 When he thoroughly shaved the head
 Of the Tathāgata Majestic Incandescence (*Gzi brjid che*). [185]
 The Sugata Mahātejas, when he was an oil-miller³⁸⁸
 First aspired to achieve awakening
 When he offered perfumed unguents and incense
 In the monastic residences³⁸⁹ of the Sugata Worthy of Worship (*Dgra bcom mchod*
 'os).³⁹⁰ [186]
 The Sugata Kṛtārthadarśin, when he was a *pa tal ba*³⁹¹
 First aspired to achieve awakening
 When he offered sheets of shining mica³⁹²
 To the Tathāgata Highest Glory (*Dpal gyi mchog*). [187]
 The Sugata Amitayaśas, when he was a cakravartin king³⁹³
 First aspired to achieve awakening
 When he offered one thousand parasols made of *jambūnada* gold³⁹⁴
 To the Tathāgata Hero Whose Aims Are Fulfilled (*Don grub sems dpa'*). [188]
 The Tathāgata Ratnadeva, when he was King of Jambudvīpa³⁹⁵
 First aspired to achieve awakening
 When he offered orchard gardens³⁹⁶
 To the Tathāgata Joyful Offerings (*Dgas mchod*).³⁹⁷ [189]
 The Tathāgata Sthitārthajñānin, when he was the son of an alcohol dealer³⁹⁸
 First aspired to achieve awakening
 When he cupped his hands in homage to the Tathāgata
 Thoroughly Guarded (*Kun tu sbed*) as he passed through the street. [190]
 The Tathāgata Pūrṇamati,³⁹⁹ when he was a prince⁴⁰⁰
 First aspired to achieve awakening
 When he offered a parasol fashioned from flowers⁴⁰¹
 To the Tathāgata Beautifully Clear (*Rab tu dang ba*). [191]
 The Sugata Aśoka, when he was a hero⁴⁰²

[526], [765], [863].

388. 'bru mar mkhan. See above [35]. For 'bru mar, see above [32].

389. gtsug lag khang = vihāra: see above [62].

390. One wonders whether *dgra bcom mchod* 'os is not *pūjyārha*, which at *Bodhisattva Avadānakalpalāta* 53:56 is rendered simply *mchod* 'os (TSD (SV2) 633).

391. *pa tal ba'i tshé*: we are unable to interpret *pa tal ba*. FA 1529 has 'miner'.

392. *lhang tsher leb leb po*: *lhang tsher*, Mvy 5996 *abhraka*. For *leb leb po*, see above [33]. We follow FA.

393. 'khor los sgyur rgyal, see above [5].

394. 'jam bu'i chu bo'i gser = *jambūnada*, gold of high quality. Cf. Mvy 5974 *jāmbūnadasuvarṇa*.

395. 'dzam gling gi rgyal po, see above [49].

396. 'bras bu'i skyed mos tshal: for *skyed mos tshal*, see above [136].

397. *Dgas mchod*: we read *Dgas mchod* with F L against D *Dga'as mchod*, S *Dga mchod*.

398. *chang 'tshong gi bu*, see above [134].

399. *Pūrṇamati*, Weller 191. Khotanese has here *Purnabudhir* (Bailey 1951: 79, no. 169).

400. *rgyal bu*, see above [45].

401. *me tog dag las byas pa'i gdugs*, see above [191]. For *gdugs*, see above [1].

402. *dpa' bo*, see above [68].

First aspired to achieve awakening
 When he invited the Tathāgata Intelligent Intentions (*Blo gros sems pa*)
 Without [showing] any fear. [192]
 The Tathāgata Vigatamala,
 First aspired to achieve awakening
 After cultivating love for all beings for an instant
 Under the Tathāgata Mind Bent on Release (*Nges byung blo*). [193]
 The Tathāgata Brahmadeva, when he was a forest warden⁴⁰³
 First aspired to achieve awakening
 When he offered a piece of sugarcane⁴⁰⁴
 To the Tathāgata Meru Song (*Lhun po'i dbyangs*). [194]
 The Tathāgata Dharaṇīśvara, when he was a monk⁴⁰⁵
 First aspired to achieve awakening
 When he spread out a dharma-seat⁴⁰⁶
 For the Tathāgata Diverse Teachings (*Sna tshogs gsung ba*).⁴⁰⁷ [195]
 The Sugata Kusumanetra, when he was a royal servant⁴⁰⁸
 First aspired to achieve awakening
 When he offered red lilies⁴⁰⁹
 For the Sugata Thundering Voice (*'Brug sgra*). [196]
 The Sugata Vibhaktagātra, when he was a washerman⁴¹⁰
 First aspired to achieve awakening
 When he washed the garments⁴¹¹
 Of the Sugata Mass of Great Light (*'Od chen phung po*). [197]
 The Tathāgata Dharmaprabhāsa,
 First aspired to achieve awakening
 When he proclaimed the term 'six perfections' in the cities and lands
 Under the Tathāgata Glorious Peak (*Dpal brtsegs pa*). [198]
 The Sugata Nikhiladarśin, when he was a *bala-cakravartin*⁴¹²
 First aspired to achieve awakening
 When he built 600 million superb monastic residences⁴¹³
 For the Tathāgata Delighting in the Sorrowless (*Mya ngan med par dga'*). [199]
 The Sugata Guṇaprabhāsa, when he was a sweeper⁴¹⁴
 First aspired to achieve awakening

403. *shing srungs*, see above [156].

404. *bu ram shing gi sdong bu*: *ikṣudaṇḍa*, for *bu ram shing*, see above [132], for *sdong bu*, see above [23].

405. *dge slong*, see above [87].

406. *chos gdan*, see above [87].

407. Same name, above [117].

408. *rgyal po yi mi*: *rājapuruṣa*.

409. *ud pal dmar po*: see above [36].

410. *btso blag mkhan*: *rajaka*, Mvy 3769.

411. *na bza' dag ni bkru bshal byas*: for *na bza'*, see above [46].

412. *stobs kyi 'khor los sgyur ba*: see above [37]. For *'khor los sgyur ba*, see above [5].

413. *gtsug lag khang* = *vihāra*: see above [62].

414. *phyag dar ba*: *sammārajaka*? Also at [346] (*phyag dar ba'i bu*).

When he offered stone slabs as seats⁴¹⁵
 To the Sugata God of the Land (*Yul 'khor lha*). [200]
 The Tathāgata Śāśivaktra, when he was a brahman's son⁴¹⁶
 First aspired to achieve awakening
 When he scattered kāntāra blossoms⁴¹⁷
 Over the Tathāgata Joyful Lion Voice (*Seng ge dga' ba'i dbyangs*). [201]
 The Sugata Ratnaprabha, when he was a caravan leader⁴¹⁸
 First aspired to achieve awakening
 When offered a bejewelled lamp⁴¹⁹
 The Tathāgata Boundless Light. [202]
 The Sugata Ratnaketu, when he was a blacksmith⁴²⁰
 First aspired to achieve awakening
 When he offered a tongue scraper⁴²¹
 To the Tathāgata Joy to See (*Mthong na dga'*). [203]
 The Tathāgata Yaśottara, when he was an alcohol dealer⁴²²
 First aspired to achieve awakening
 When he offered jambu fruit juice⁴²³
 To the Tathāgata King of Lamps (*Sgron ma'i rgyal po*). [204]
 The Sugata Prabhākara, when he was a merchant's son⁴²⁴
 First aspired to achieve awakening
 When he scattered *muśikaka* flowers⁴²⁵
 Over the Tathāgata Banner of Glory (*Dpal gyi tog*). [205]
 The Sugata Amitatejas, when he was a garland maker⁴²⁶
 First aspired to achieve awakening
 When he offered lotus flowers with one hundred petals⁴²⁷
 To the Tathāgata Renowned In All Directions (*Phyogs su rnam grags*). [206]
 The Tathāgata Velāma, when he was a cloth merchant⁴²⁸

415. *rdo leb gdan*: *rdo leb*, Mvy 5306 *śilātala*. For *gdan*, cf. above [129].

416. *bram ze'i bu*, see above [3].

417. *kan ta ra yi me tog*: cf. MW 271, *kāntāra*, 'the blossom of a kind of lotus, lotus'.

418. *ded dpon*: also at [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [897], [918], [930], [977], [987], [988]. For *ded dpon*, see above [125].

419. *rin po che yi sgron ma*: *sgron ma*, cf. above [24].

420. *lcags mgar*: *lohakāra*, Mvy 3787. Also at [229], [553], [692].

421. *ljags bzhar* = *lce bzhar*, Mvy 8974 *jihvānirlekhanika*; Negi 3: 1163 (*Vinayasūtra*). Cf. Yon tan 'od's *Vinayasūtra* commentary, *Vinayasūtravṛtyabhīdhānasavyākhyāna* (D 4119, *zhu*, 40b6-7): *lce bzhar bar bya zhes bya ni bzhar bar byed ba'i khab kyi rdzas te rdzas gang zhig khab byed pa ra gan dang zangs dang lcags dang khar ba rnams kyis te | de'i rang bzhin las byas pa zhes bya ba'i don to*. Cf. Böhrling III, 108.

422. *chang 'tshong*, see above [134].

423. *'dzam bu'i ro bro ba dag*: *ro bro (ba)* = *rasa*, Mvy 1862 *ro*. Juice (*rasa*) from the jambu fruit. *ro bro* also occurs at [222].

424. *tshong dpon bu*, see above [26].

425. *mu shi kag sha'i me tog*: Cf. Olivelle, 447, *muśakaka*, weaver's beam tree, *Schrebera swietenoides*?

426. *phreng rgyud*, see above [2].

427. *pad ma 'dab brgya pa*: for *pad ma*, see above [77].

428. *gos 'tshong*, see above [33].

First aspired to achieve awakening
 When he offered a length of cotton cloth⁴²⁹
 To the Tathāgata Lovely Eyes (*Spyan sdug*). [207]
 The Sugata Siṃhagātra, when he was an incense dealer⁴³⁰
 First aspired to achieve awakening
 When he offered vessels of fragrances⁴³¹
 To the Tathāgata Moon Emblem (*Zla ba'i tog*). [208]
 The Sugata Vidumati, when he was the servant of a merchant,⁴³²
 First aspired to achieve awakening
 When he offered a wreath of flowers⁴³³
 To the Tathāgata Granter of Safety (*'Jigs med sbyin*). [209]
 The Tathāgata Durjaya, when he was a *devaputra*⁴³⁴
 First aspired to achieve awakening
 When he offered *mandārava* flowers⁴³⁵
 To the Tathāgata Constellation King (*Rgyu skar rgyal po*).⁴³⁶ [210]

^{429.} *ras yug: śāṭaka*, Mvy 5872 *ras*, 9107 *ras yug phran*. BHSD 525 *śāṭi*, *śāṭikā*.

^{430.} *spos 'tshong*, see above [14] and [69].

^{431.} *spos kyi phur ma: gandhapūṭa*. Cf. *Sukhāvativyūha* (Fujita) 51.5–7, *bahugandhapuṭām gṛhīva te ... okiranti naranāyakottamaṃ*. Cf. Tibetan translation (D 49 259a6): *de dag spos kyi kha dog tha dad pa || dri zhim yid 'ong mang po snyim thogs te*. *Indexes to the Larger and Smaller Sukhāvativyūha Sūtras* (Inagaki) 172 *puṭa* = *skon bu, snyim (pa)*. *phur ma* = *puṭaka* Mvy 9433; *puṭikā* Negi 8: 3516. Mvy 6112 *puṣpa-puta* = *me tog gi phur ma*, between *cūrṇa/phye ma* and *gandha/spos* etc. in list of *pūjā-pariṣkāra*. Cf. *Tibetan-Sanskrit Word Index to the Saddharmapuṇḍarikasūtra* (Ejima) 202 *me tog gi phur ma* = *puṣpapuṭa* (*Indexes to the Larger and Smaller Sukhāvativyūha Sūtras* [Inagaki] *puṣpa-puta* = *me tog gi skon bu, me tog snyim pa*). Cf. Edgerton's long entry at BHSD 349–350 s.v. *puṣpapuṭa* nt., *puṣpapuṭa* m., *puṣpapuṭī* f., 'flower-sheath, calyx'. He writes that 'Sukh[āvativyūha] shows how they were used, viz., thrown upon a Buddha, or up in the air where they remain magically fixed and form umbrellas ... Müller renders the second member *handful*, but the use in Sukh confirms Tib. on Mvy. It is, to be sure, doubtless connected with Skt. *puṭa*, *puṭī*, *pocket*, *cavity*, *container*, etc. Müller (1894/1978, 47) in fact translates *puṣpa-pūṭa* as 'bunches of flowers' and *gandha-pūṭa* as 'handfuls of scents'. Gómez (1996, 94), translating from Sanskrit, also translates *puṣpa-pūṭa* as 'handfuls of flowers', *gandha-pūṭa* as 'handfuls of fragrant substances'.

Puṣpapuṭa as big as Mt. Sumeru feature in the *Saddharmapuṇḍarīka* (Kern & Nanjio, Chap. VII, *Pūrvaprayoga*, 165.5 and foll., *divyāṃśca sumerumātrān puṣpapuṭān gṛhīvā*); Kern (1884/1974, *Ancient Devotion*, 162) renders the phrase as 'took with them divine bags, as large as Mount Sumeru, with celestial flowers' and 165.12 *sumerumātraiḥ puṣpapuṭaiḥ* as 'flower-bags as large as Mount Sumeru'. Burnouf (1852/1989, 101) has 'ayant pris des corbeilles de fleurs divins de la grandeur du mont Sumêru'. In Chap. XI, *Stūpasamdarśana*, 248.4 *bhagavataḥ śākyamuner antikaṃ ratnapuṣpapuṭān dattvaivaṃ vadanti sma*, Kern (*Apparition of a Stūpa*, 235) gives 'bags with jewel flowers'. Burnouf (*Apparition d'un stūpa*, 150), has 'leur ayant donné des corbeilles pleine de fleurs et de bijoux'. The question is whether *puṣpapuṭa* means simply 'handfuls' in the literal sense, or whether it means an amount filling a container, which may be a bag or a basket. In the *Bhadrakalpika* and the *Sukhāvativyūha*, both meanings are possible. In Chap. VII of the Lotus Sūtra, it is hard to imagine 'handfuls the size of Sumeru', here the sense requires a container: 'baskets the size of Sumeru' as in Burnouf.

^{432.} *tshong dpon khol po*: for *tshong dpon*, cf. above [26], for *khol po*, cf. above [120].

^{433.} *me tog chun po*, see above [59].

^{434.} *lha'i bu*, see above [83].

^{435.} *mandārava* flowers: see above [48].

^{436.} *Rgyu skar rgyal po: Nakṣatrarāja*, see [15], [523] for the future Buddha, and below [223] for the past Buddha.

The Tathāgata Guṇaskandha, when he was a prosperous brahman's son⁴³⁷
 First aspired to achieve awakening
 When he offered a garland
 To the Tathāgata Moon God (*Zla ba lha*). [211]
 The Tathāgata Śaśiketu, when he was an incense dealer⁴³⁸
 First aspired to achieve awakening
 When he offered incense and fragrant unguents for the storied mansion⁴³⁹
 Of the Tathāgata Sun Light (*Nyi ma'i 'od*). [212]
 The Tathāgata Sthāmaprāpta, when he was a forest warden⁴⁴⁰
 First aspired to achieve awakening
 When he offered a bunch of grapes⁴⁴¹
 To the Tathāgata Great Renown (*Grags pa che*). [213]
 The Tathāgata Anantavikrāmin, when he was a merchant's son⁴⁴²
 First aspired to achieve awakening
 When he offered pomegranates⁴⁴³
 The Tathāgata Gentle Voice (*'Jam dbyangs*). [214]
 The Sugata Candra, when he was a brahman's son⁴⁴⁴
 First aspired to achieve awakening
 When he offered handful of lily flowers
 The Tathāgata Joy in Teaching (*Ston par dgyes*).⁴⁴⁵ [215]
 The Tathāgata Vimāla, when he was a merchant's son⁴⁴⁶
 First aspired to achieve awakening
 When he offered a plot where *vārṣikī* flowers grow⁴⁴⁷
 To the Tathāgata Highest Renown (*Grags bla*). [216]
 The Sugata Sarvārthadarśin, when he was a caravan leader⁴⁴⁸
 First aspired to achieve awakening
 When he offered a necklace of pearls⁴⁴⁹
 To the Tathāgata King of the Gods (*Lha yi rgyal po*). [217]
 The Tathāgata Śūra, when he was an incense dealer⁴⁵⁰
 First aspired to achieve awakening

437. *sāla chen lta bu'i bram ze'i bu*: we read *sāla chen* with D S against F L *rtsal chen*. *mahāśāla-brāhmaṇa-putra*, also at [332]. For *rtsal chen*, see above [64]. For *bram ze'i bu*, see above [3].

438. *spos 'tshong*, see above [14] and [69].

439. *khang pa brtsegs par spos byug phyir phul*: for *khang pa brtsegs pa*, see above [11].

440. *shing srungs*, see above [156].

441. *rgun shing*: we read *rgun shing* with F L S against D *dgun shing*. Cf. MW 830 *mṛdvikā*, 'a vine, a bunch of grapes'. Mvy 5718 *rgun chang*.

442. *tshong dpon bu*, see above [26].

443. *se 'bru*, see above [156].

444. *bram ze'i bu*, see above [3].

445. Same name see [246], [394].

446. *tshong dpon bu*, see above [26].

447. *me tog bar shig skye ba'i sa gzhi*: for *me tog bar shig*, cf. above [135].

448. *ded dpon*: see above [125] and [202].

449. *mu tig dag gi phreng ba*, see above [141].

450. *spos 'tshong*, see above [14] and [69].

When he offered a sandalwood throne⁴⁵¹
 To the Tathāgata Reddish-Golden Light (*Dmar ser 'od*). [218]
 The Sugata Samṛddha, when he was a market merchant⁴⁵²
 First aspired to achieve awakening
 When he offered ghee as medicine⁴⁵³
 To the Tathāgata Bowing Happily (*Bde bar 'dud*). [219]
 The Sugata Puṇya, when he was a cowherd⁴⁵⁴
 First aspired to achieve awakening
 When he offered vessels brimming with curds
 To the Tathāgata Intelligent Heart (*Blo gros sems*). [220]
 The Sugata Prādīpa, when he was a worker in a garden⁴⁵⁵
 First aspired to achieve awakening
 When he offered mangoes⁴⁵⁶
 To the Tathāgata Bright Wealth (*Dbyig gsal*). [221]
 The Tathāgata Guṇārci, when he was a juice seller⁴⁵⁷
 First aspired to achieve awakening
 When he offered a piece of sugar⁴⁵⁸
 To the Tathāgata Faults Extinguished (*Skyon zhi*). [222]
 The Tathāgata Vipulabuddhi, when he was a wandering ascetic⁴⁵⁹
 First aspired to achieve awakening
 When he offered a leaf ball⁴⁶⁰
 To the Tathāgata Constellation King (*Rgyu skar rgyal po*).⁴⁶¹ [223]
 The Sugata Sujāta, when he was a sea merchant⁴⁶²
 First aspired to achieve awakening
 When he offered 100,000 garments⁴⁶³
 To the Tathāgata Fearless One *bsnyengs dang bral*. [224]
 The Tathāgata Vasudeva, when he was a timber merchant⁴⁶⁴
 First aspired to achieve awakening
 When he offered bundles of grass for torches⁴⁶⁵

451. *tsan dan dag gi gdan khri*: cf. above [12]. For *gdan khri*, see above [37].

452. *tshong 'dus pa*: *tshong 'dus*, Mvy 5531 *pattana*. Also at [528], [606] (*tshong dus pa'i khye'u*).

453. *snyun rkyen gsos sman mar*: *snyun rkyen* should be *glāna-pratyaya*, *sman* is *bhaiṣajya*. Cf. above [61].

454. *ba lang rdzi*, see above [86].

455. *tshal gyi las byed*, see above [67].

456. *a mra'i 'bras bu*, *āmraphala*, see above [110].

457. *ro bro (ba)*, see above [204] for *jambu* fruit juice. Sanskrit *rasa* has many meanings; here, as a kind of merchandise, it might mean 'juice', the sap of fruit. FA 1537 has here 'sweetmeat seller'.

458. *kha ra'i dum bu*: *kha ra* = *ka ra*, Negi 1 : 316 *śarkarā*, cf. above [57]; *dum bu* = *śakalika*, Mvy 6702, Negi 6 : 2213–2214. Also see [237].

459. *kun rgyu*: *parivrājaka*, Mvy 3522. Also at [751].

460. *lo ma dag gi ri lu*: for *ri lu*, cf. above [34].

461. *Rgyu skar rgyal po*, see above [210].

462. See above [28].

463. *na bza'*, see above [46].

464. *shing 'tshong*: see above [39].

465. *rtswa bam sgron me*, see above [24].

To the Tathāgata Radiant Intellect (*Blo gsal*). [225]
 The Sugata Vimatijaha, when he was a goldsmith⁴⁶⁶
 First aspired to achieve awakening
 When he scattered flowers fashioned from gold
 Over the Tathāgata Doubt Dispeller (*Yid gnyis sel mdzad*). [226]
 The Sugata Amitadhara, when he was a gold dealer⁴⁶⁷
 First aspired to achieve awakening
 When he scattered handfuls of gold⁴⁶⁸
 Over the Tathāgata Glory of Love (*Byams pa'i dpal*). [227]
 The Tathāgata Vararuci, when he was a general's son⁴⁶⁹
 First aspired to achieve awakening
 When he offered a parasol made out of gold⁴⁷⁰
 To the Tathāgata Best of the Best (*Gtso mchog*). [228]
 The Tathāgata Anihata, when he was a blacksmith⁴⁷¹
 First aspired to achieve awakening
 When he offered a ha ta ka⁴⁷²
 To the Tathāgata Diverse Teachings (*Sna tshogs gsung*).⁴⁷³ [229]
 The Sugata Asthita, when he was a city beggar⁴⁷⁴
 First aspired to achieve awakening
 When he offered delightful flowers
 To the Tathāgata All-Seeing (*Kun tu gzigs*).⁴⁷⁵ [230]
 The Tathāgata Tacchaya⁴⁷⁶ when he was a weaver⁴⁷⁷
 First aspired to achieve awakening
 When he offered waistbands⁴⁷⁸
 The Tathāgata Moon Seer (*Zla ba gzigs*). [231]
 The Sugata Gaṇimukha, when he was son of an anātha
 First aspired to achieve awakening
 Offered a lamp filled with *māṣa* bean oil⁴⁷⁹
 To the Tathāgata Māra Vanquisher (*bdud zil gnon pa*). [232]

^{466.} *gser mgar*, see above [153], cf. [23].

^{467.} *gser rtog*, see above [30].

^{468.} *gser ni spar gang*: for *spar gang*, see above [44].

^{469.} *sde dpon gyi bu*: for *sde dpon*, see above [92].

^{470.} *gser las byas pa'i gdugs*, see above [1].

^{471.} *lcags mgar*, see above [203].

^{472.} *a ha ta ka*: we do not know what this refers to, although most probably it is from *ā√han*, meaning something beaten by the blacksmith. FA 1539, 'offered an ahataka', does not translate.

^{473.} Same name, above [117].

^{474.} *grong khyer rten pa*, see above [9].

^{475.} Same name: above [36].

^{476.} *Tacchaya*, D F L S read *der gnas*. Weller's *Sukhasthita* suggests *bder gnas*, but cf. Khotanese *Tacchagau* (Bailey 1951: 79, no. 169).

^{477.} *thags mkhan*: *tantuvaya*, *Amarakośa* 132.13. Cp above [17].

^{478.} *sku regs*, see above [3].

^{479.} *mon sran gre'u yi 'bru mar mar me*: see above [113]. For *mar me*, see above [16].

The Sugata Jagadraśmi, when he was a cakravartin⁴⁸⁰
 First aspired to achieve awakening
 Served royal food to the Tathāgata Great Waggon (*Shing rta chen po*).
 And his retinue of thousands of ten millions. [233]
 To the Tathāgata Prabhūta, when he was a cakravartin⁴⁸¹
 First aspired to achieve awakening
 When he offered a garden twelve yojanas wide⁴⁸²
 To the Tathāgata Moving with a Lion's Gait (*Seng ge'i stabs kyis gshegs*).⁴⁸³ [234]
 The Sugata Puṣya, when he was an oil-miller⁴⁸⁴
 First aspired to achieve awakening
 When he offered an oil-massage for the feet
 Of the Tathāgata Satisfying Radiance (*'Od zer tshim*). [235]
 The Tathāgata Anantatejas, when he was a bath attendant⁴⁸⁵
 First aspired to achieve awakening
 When he filled vessels with washing soap and offered them
 To the Tathāgata Fully Guarded (*Kun tu sbed pa*). [236]
 The Sugata Arthamati, when he was ill⁴⁸⁶
 First aspired to achieve awakening
 When he offered pieces of sugar⁴⁸⁷
 To the Tathāgata Power of Achievement (*Don grub mthu rtsal*). [237]⁴⁸⁸
 The Sugata Vaidyarāja, when he was a flour merchant⁴⁸⁹
 First aspired to achieve awakening
 When he offered [barley] flour as alms⁴⁹⁰
 To the Tathāgata Sun's Light (*Nyi ma'i 'od*). [238]
 The Sugata Prahāṇakhila,⁴⁹¹ when he was a physician⁴⁹²
 First aspired to achieve awakening
 When he offered ghee⁴⁹³ to the monastic community
 Of the Tathāgata Vision Aggregate (*Gzigs pa'i phung po*). [239]

480. 'khor los sgyur ba, see above [5].

481. 'khor los sgyur ba, see above [5].

482. dpag tshad bcu gnyis khyon tsham skyed mos tshal: for skyed mos tshal, see above [136].

483. seng ge'i stabs kyis gshegs: we read seng ge'i stabs kyis gshegs with L against D F S seng ge'i stabs kyis gshegs, cf. Mvy 279 *Siṃhavikrāntagāmī*. For seng ge'i stabs, see [2], [76], [155].

484. 'bru mar mkhan. See above [35]. For 'bru mar, see above [32].

485. khrus pa, see above [42].

486. nad pa'i tshe: this seems an odd category, but there is no alternate.

487. kha ra'i dum bu: see above [57] and [222].

488. Who was sick, the future Buddha Arthamati, or *Don grub mthu rtsal*? It is not clear, although the Tibetan syntax suggests the former. It makes better sense if the Tathāgata *Don grub mthus tsal* was the sick one, and Arthamati offered him the *khar ra*.

489. phye 'tshong: for phye, see above [43]. Also at [790].

490. phye yi bsod snyoms: see above [43].

491. Prahāṇakhila, Weller 241: cf. Khotanese *Prrahenakhilo* (Bailey 1951: 80, no. 218). Weller also gives *Khilaprahāṇa*.

492. sman pa, see above [4].

493. mar khu, ghrta, Mvy 5682 *mar*, also at [574], [606], [771], [778], [798], [946].

The Sugata Nirjvara, when he was a cartwright⁴⁹⁴
 First aspired to achieve awakening
 When he offered chariots⁴⁹⁵
 The Tathāgata Perfect Intellect (*Rnam dag blo*). [240]
 The Tathāgata Sudatta, when he was a brahman's son⁴⁹⁶
 First aspired to achieve awakening
 When he offered one thousand rows of oil lamps
 To the Tathāgata (*Tshogs can mya ngan 'das pa*). [241]
 The Tathāgata Yaśadatta, when he was dependent on the city caitya
 First aspired to achieve awakening
 When he scattered flowers over the Tathāgata
 Radiant Jewel (*Nor bu gsal*) when he visited the city. [242]
 The Tathāgata Kusumadatta, when he was a jeweller⁴⁹⁷
 First aspired to achieve awakening
 When he offered a jewel-studded canopy⁴⁹⁸
 To the Tathāgata Virtue Light (*Yon tan 'od*). [243]
 The Sugata Puruṣadatta, when he was a weaver⁴⁹⁹
 First aspired to achieve awakening
 When he offered woven tassels⁵⁰⁰
 To the Tathāgata Sun's Lamp (*Nyi ma'i sgron*). [244]
 The Tathāgata Vajrasena, when he was a garland maker's daughter⁵⁰¹
 First aspired to achieve awakening
 On offering *aśoka* flowers⁵⁰²
 To the Sugata (*'Byor ldan 'od zer*). [245]
 The Sugata Mahādatta, when he was a dancer⁵⁰³
 First aspired to achieve awakening
 When he praised the Tathāgata Joy in Teaching (*Ston par dgyes*).⁵⁰⁴
 With a single stanza. [246]
 The Sugata Śāntimati, when he was a king⁵⁰⁵
 First aspired to achieve awakening
 When he sprinkled fragrant *vārṣikī* flowers⁵⁰⁶

^{494.} *shing rta mkhan*: reading *shing rta mkhan* with F S against D L *shing bzo mkhan*. For *shing rta mkhan*, see above [16].

^{495.} *shing rta dag ni dbul ba byas*: also at [567], [841].

^{496.} *bram ze'i bu*, see above [3].

^{497.} *nor bu mkhan*, see above [60].

^{498.} *nor bu'i bla re*: see above [38].

^{499.} *thags mkhan*, see above [17].

^{500.} *ras kyi kha tshar*, see above [17].

^{501.} *phreng rgyud kyi bu mo*: also at [703], [830], [855]. For *phreng rgyud*, see above [2].

^{502.} *mya ngan 'tshang ba*, see above [47].

^{503.} *gar mkhan bu*, see above [163].

^{504.} Same name, above [215].

^{505.} *rgyal po*, see above [49].

^{506.} *bar shi me tog dri ldan*: cf. above [135].

Over the Tathāgata Meaningful Mind (*Legs par don sems*). [247]
 The Tathāgata Gandhahastin, when he was a parasol maker⁵⁰⁷
 First aspired to achieve awakening
 When he offered a birch-bark parasol⁵⁰⁸
 To the Tathāgata All-seeing (*Kun tu gzigs*).⁵⁰⁹ [248]
 The Tathāgata Nārāyaṇa, when he was a landowner⁵¹⁰
 First aspired to achieve awakening
 When he offered drinking water to the monk's order in the remote wilderness⁵¹¹
 At the time of the Tathāgata Lion Banner (*Seng ge'i rgyal mtshan*). [249]
 The Tathāgata Sūrata, when he was son of a menial labourer⁵¹²
 First aspired to achieve awakening
 When he adopted the five training precepts
 Under the Tathāgata Balanced Dweller (*Mnyam par gnas pa*). [250]

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^{507.} *gdugs mkhan*, see above [84]. For *gdugs*, see above [1].

^{508.} *gro ba dag las byas pa'i gdugs*: *gro ba, bhūrja*, Negi 2: 547 *gro ga*.

^{509.} Same name at [36].

^{510.} *khyim bdag*, see above [11].

^{511.} 'brog dgon: *kāntāra*, Mvy 2992.

^{512.} *dman las byed bu: las byed*, see above [67].

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ABBREVIATIONS

Av-klp(V)	see Vaidya 1959.
BGD	see Zhang Yisun et al. 2004.
BHSD	see Edgerton 1953.
D	Derge Kanjur.
DEBMT	see Upasaka 1975.
Dharmarakṣa	Dharmarakṣa's Chinese translation of the <i>Bhadrakalpika-sūtra</i> .
F	Phug brag manuscript Kanjur.
FA	see <i>The Fortunate Aeon</i> .
GM	see Dutt 1939.
Gv(V)	see Vaidya 1960.
L	London manuscript Kanjur.
Mvy	榊亮三郎著『梵藏漢和四譯對校翻譯名義大集』京都帝國大學文科大学叢書3, 京都: 真言宗京都大學, 1916年, 1925年(初版), 東京: 鈴木學術財團, 1973年(第五次印刷) [Ryōzaburō Sakaki, (ed.), <i>Mahāvvyutpatti</i> , parts 1 and 2, Kyoto: Kyoto Imperial University, 1916 and 1925].
MW	see Monier-Williams [1899].
Negi	see Negi 1993–2005.
PSD	see Macdonnell 1929.
Pras	see de La Vallée Poussin 1903.
RGV	see Johnston 1950.
S	Stog Palace manuscript Kanjur.
SBV	see Gnoli 1977–1978.
TSD	see Chandra 1959.
TSD (SV)	see Chandra 1992–94.
Vin	<i>Vinayasūtra</i> . See Bapat and Gokhale 1982.

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How the Buddhas of the Fortunate Aeon First Aspired to Awakening: The *pūrvā-praṇidhānas* of Buddhas 251–500

Peter SKILLING and SAERJI

This is Part II of a translation of the *pūrvā-praṇidhānas* of the future Buddhas of the Fortunate Aeon, comprising Nos. 251–500.¹

When he was sick and helpless, with no one to care for him,
The Sugata Anihata² first aspired to achieve awakening
Under the Tathāgata Great Strength (*Mthu rtsal chen po*)³
When he carefully swept⁴ his path with just the palms of his hands.⁵ [251]

The Tathāgata Candrārka, when he was Gautama
First aspired to achieve awakening
When he made offerings [to monastics] during the rains' retreat⁶
Under the Tathāgata Lotus Eyed, the Supremely Skilled (*Mkhas mchog pad spyan*).
[252]

The Tathāgata Vidyutketu, when he was a sea merchant⁷
First aspired to achieve awakening
When he offered a parasol made of precious stone⁸ eight cubits in circumference
To the Tathāgata Light of the Sun (*Nyi ma'i 'od zer*).⁹ [253]

^{1.} For the first part see *ARIRIAB* Vol. XVII (March 2014), 245–291.

^{2.} *mi tshugs*: BHSD 25, cf. *Mahāvastu* I.123.17. The Khotanese has *Anehatau* (Bailey 1951: 80, no. 230).

^{3.} *mthu rtsal chen po*: *mthu rtsal* is usually *vikrama*, *vikrānta*. Cp. *mthu rtsal can* as a Bhadrakalpika Buddha's name, [519] (*mthu rtsal can* = *vikrama*, Weller 528). Same name for past Buddhas at [313], [342] (*mthu rtsal can*), [579], [585], [597], [741], [841], [847] (*mthu rtsal che*).

^{4.} *phyag dar*: see above [169].

^{5.} *lag mthil*: Mvy 3987 *hastatala*, Mvy 6878 *karatala*.

^{6.} *dbyar gnas dag ni dbul ba byas*: see [645], [653], [963] (*dbyar gnas pa dag dbul ba byas*). *Dbyar gnas* is *varṣā*, the three months' retreat during the rainy season when monks take vows to remain in their appointed residential area without travelling.

^{7.} *rgya mtsho'i tshong pa*: see above [28]. Cp. M-av 318 *samudra-vaṇija*.

^{8.} *spug*: Mvy 5956 *musālagalva*. The identity of the gem is not certain: see e.g. BHSD 436, 'a kind of precious stone', with long note pointing out that the word 'often occurs in rigmarole lists of various gems', and Finot, *Les lapidaires indiennes*, xviii.

^{9.} *nyi ma'i 'od zer, sūryaraśmi*. As a Bhadrakalpika Buddha's name, see [533] (= Weller 539).

The Tathāgata Mahita,¹⁰ when he was a labourer¹¹
 First aspired to achieve awakening
 When he offered his hard-earned wages
 To the Tathāgata Boundless Lucidity (*Gsal ba mtha' yas*). [254]

The Tathāgata Śrīgupta, when he was caretaker of an orchard¹²
 First aspired to achieve awakening
 When he offered mangoes (*āmra*)
 To the Tathāgata Boundless Form (*Mtha' yas gzugs*). [255]

The Sugata Jñānasūrya, when he was a potter¹³
 First aspired to achieve awakening
 When he offered an almsbowl and a waterpot¹⁴
 To the Tathāgata Divine Parasol (*Lha yi gdugs*). [256]

The Tathāgata Siddhārtha, when he was a physician¹⁵
 First aspired to achieve awakening
 When he offered incense sticks¹⁶
 To the Tathāgata Jewel Radiance (*Rin chen 'od zer*).¹⁷ [257]

The Tathāgata Merukūṭa, when he was a tenant farmer¹⁸
 First aspired to achieve awakening
 When he offered a load of firewood during a cold spell¹⁹
 To the Sugata Charioteer of the Realm (*Yul 'khor kha lo sgyur*). [258]

The Tathāgata Aridama, when he was a lookout²⁰

10. *mchod pa*: Cf. Mvy 6136 *mahita* = *mchod pa byes*.

11. *las byed*: Also at [270] (*las mi*).

12. *shing srungs*: see above [156].

13. *rdza mkhan*: see above [76].

14. *gun dhe*: C 'gaṇḍi, F 'gun dhe, L gaṇḍe, S 'gum dhe. Given that the future Buddha is a potter, this might simply be *kuṇḍa*, pot or waterpot: a pot or vessel – frequently referred to in monastic literature – makes better sense than 'gong', which would presumably be metal (*gaṇḍi* can also be made of wood). FA 1545 (no. 256) has 'wrap', perhaps from ?*gunṭha*, BHSD 213, 'covering?'.
rdza mkhan: see above [76].

15. *sman pa*: see above [4].

16. *spos kyī reng bu*: see above [102].

17. *rīn chen 'od zer*; *ratnārci*. As a Bhadrakalpika Buddha's name, see [355] (= Weller 362).

18. *khral mi*, normally 'taxpayer'. BGD 276 explains *khral mi* as *khral rgyug mkhan gyi mi*, translated as 'taxpayer, corvée labourer, tenant farmer' (ETED 2001: 354). 'Taxpayer' does not fit here: it is a civil status, not an occupation, and it is doubtful that in ancient India there was such a status or identity. FA 1547 (no. 258) gives 'tax collector', which might make sense, but does not seem to be attested for *khral mi*. 'Corvée labourer' and 'tenant farmer' are both possible; since the former is a temporary (if repeated) identity, we choose the latter.

19. *lhags pa*: the equivalents in TSD 2542–2543 mean 'arrived': *āgata*, *āpanna*, *upasaṃkramya*; *-āgata-kāla*, 'when the time came' or 'when he arrived'. But there is also *sātita* (Bo-c), *sīta* Nyā Bi, *śīrṇa* (here TSD refers to Udrā, but we are unable to find an explanation of the abbreviation), Mvy 7235 *dengs pa'am rnyis pa'am lhag pa*. *lhags pa'i dus*: *lhags pa* can mean approach and also wind (BGD 3095); Negi only gives the first meaning. Cf. FA 1547 (no. 258) 'during a fierce windstorm'.

20. *ya nga ba*: Negi 13: 5621 *viṣama*.

First aspired to achieve awakening
 When he offered a parasol of mica²¹
 To the Sugata Good Vision (*Legs mthong*) residing in the remote wilderness. [259]

The Tathāgata Padma, when he was a garland maker²²
 First aspired to achieve awakening
 When he offered lotus flowers²³
 To the Tathāgata Seeker of Friendship (*Bshes gnyen bzhed*).²⁴ [260]

The Tathāgata Arhatkīrti, when he was a jeweller²⁵
 First aspired to achieve awakening
 When he offered a precious fire crystal²⁶
 To the Sugata Fortune Seeker (*Skal bzhed*). [261]

The Sugata Jñānakrama, when he was a Nāga king
 First aspired to achieve awakening
 When in the hot season²⁷ he caused rain to fall
 On the Sugata Sun Face (*Nyi zhal*) when he was travelling. [262]

The Sugata Apagatakleśa, when he was a dancer²⁸
 First aspired to achieve awakening
 When he offered a wreath of flowers²⁹
 To the Tathāgata Unimpeded Vision (*Thogs med spyen*). [263]

The Sugata Nala,³⁰ as a poverty-stricken child
 First aspired to achieve awakening
 When he offered warm food in the wilderness
 To the Sugata Lion's Prowess (*Seng ge'i stabs*).³¹ [264]

The Sugata Sugandha, when he was a brahman's son³²
 First aspired to achieve awakening
 When he offered a parasol fashioned from leaves³³

21. *lhang tsher*: see above [187]. According to Mvy *abhraka*, for which MW 79 gives 'talc, mica', referring to 'Bhāgavata-Purāṇa, etc.' A parasol made of mica would be rather heavy, but perhaps the authors were thinking of a parasol for an image or stūpa which are made of stone.

22. *phreng rgyud mkhan*: see above [2].

23. *pad ma*: see above [77].

24. *bzhed* at the end of names could be *-kāma*, *-eṣin*, *-ruci*.

25. *nor bu mkhan*: see above [60].

26. *me shel*: Mvy 8979 *sūryakānta*, also at [731]. *Sūryakānta*, 'beloved by the sun', is a rock-crystal which generates fire when exposed to the sun's rays. See Finot 1896: xlvii.

27. *sos ka*: Mvy 8253 *grīṣma*.

28. *gar mkhan*: see above [163].

29. *me tog chun po*: see above [59].

30. 'dam bu = *nala*, cf. Bailey 1951: 80 no. 243 *nālagau*. Mvy 3311 *naḍa*.

31. *seng ge'i stabs*: see above [2].

32. *bram ze'i bu*: see above [3].

33. *lo ma dag las byas ba'i gdugs*: see above [84].

To the Tathāgata Great Lamp (*Sgron ma che*).³⁴ [265]

The Sugata *Anupamarāṣṭra,³⁵ when he was caretaker of an orchard³⁶
 First aspired to achieve awakening
 When he offered a fan³⁷
 To the Tathāgata Acting with Absorption (*Bzhon par mdzad*). [266]

The Sugata Marudyaśas, when he was a city beggar,³⁸
 First aspired to achieve awakening
 When he offered ragged garments³⁹
 To the Tathāgata Radiant Virtue (*Yon tan gsal*). [267]

The Sugata Bhavāntadarśin, when he was a guide⁴⁰
 First aspired to achieve awakening
 When he gave directions⁴¹
 To the Tathāgata Heart of Merit (*Bsod nams snying po*). [268]

The Tathāgata Candra, when he was an aromatics dealer⁴²
 First aspired to achieve awakening
 When he offered one *karṣa*⁴³ of Timely Incense⁴⁴
 To the Tathāgata Dharma (*Chos*) when he was walking in meditation. [269]

The Tathāgata Rāhu, when he was a labourer⁴⁵
 First aspired to achieve awakening

^{34.} *sgron ma che*: cp. Negi 2: 881 *sgron ma chen po* = *mahāpradīpa*, BHSD 424, a former Buddha. As a Bhadrakalpika Buddha's name, see [137] (= Weller 136). Same name for past Buddhas at [19] (*sgron ma chen po*), [340] (*sgron chen*), [883] (*sgron ma chen po*).

^{35.} See TSD 2160 *yul 'khor rangs* = *anupamarāṣṭra*: see Weller 268 and FA 1549 (no. 266). The Khotanese has *anaumarāṣṭrau* (Bailey 1951: 80, no. 245). Weller 268 gives Chinese as 不少國 [*bu shao guo*]. 不少 can stand for Sanskrit *analpa*. Tibetan *rangs* usually means 'joy', 'delight', etc. as in *anumodanā*. For *rangs* to stand for *anupama* is odd; a form in *-rata* would make more sense. Here we cannot find a solution so far.

^{36.} *shing srungs*: see above [156].

^{37.} *bsil yab*: see above [152].

^{38.} *grong khyer rten pa*: see above [9].

^{39.} *so ras* = *gso ras*: Mvy 5882 *bhāṅgaka* = *gso ras*. According to BGD 3030, *gso ras* means *so ma rā jā'i ras*, cloth from the *somarāja* plant: *somarāja* is a Sanskrit (see Böhtlingk and Roth, *Sanskrit-Wörterbuch* VII, 1209) and Hindi name of *Vernonia anthelmintica*, iron weed or wild cumin. But the relation of the plant to cloth remains to be clarified. (BHSD 408 suggests that it should be *gos* not *gso*, but *gso ras* is given in all versions and is otherwise testified.)

^{40.} *lam ston*: see above [91].

^{41.} *lam srang dag ni mtshon pa byas*: see above [103]. *lam srang*: Negi 15: 6624 *vīthi*; cf. Mvy 5616 *vīthi* = *srang ngam khyam*.

^{42.} *spos 'tshong*: see above [14].

^{43.} *zho* = *karṣa*, a weight of gold or silver, also called *akṣa* or *kārṣikā*, cf. Negi 12: 5212, Mvy 6767 *karṣa*, BHSD 179 *kārṣikā*.

^{44.} *dus kyi rjes 'brang spos*: cf. *dus kyi rjes su 'brang ba'i tsan dan* = *kālānusāricandana*, Mvy 6265, Negi 6: 2222 *pīṭacandana*. FA 1549 (no. 269) translates as 'yellow sandalwood incense.' For *kālānusāri*, cf. BHSD 180. It seems to be a specific incense made from particular substances rather than simply 'seasonal' fragrance'. 'Timely Incense' is a guess.

^{45.} *las mi*: see above [254] (*las byed*).

When he offered a walking staff⁴⁶
To the Tathāgata Joy of the Gods (*Lha dga'*).⁴⁷ [270]

The Sugata Ratnacandra, when he was a prince⁴⁸
First aspired to achieve awakening
When he offered a palm-leaf fan (?)⁴⁹
To the Tathāgata Joyful without Fear (*bsnyengs med dgyes*).⁵⁰ [271]

The Tathāgata Simhadvaja, when he was a potter⁵¹
First aspired to achieve awakening
When he offered a monk's bowl⁵²
To the Tathāgata Wisdom Banner (*Shes rab rgyal mtshan*). [272]

The Tathāgata Dhyānarata, when he was a city messenger⁵³
First aspired to achieve awakening
When he offered a wreath of flowers⁵⁴
To the Tathāgata Radiant Lustre (*Mdangs 'od*).⁵⁵ [273]

The Tathāgata Anupama,⁵⁶ when he was a hunter⁵⁷
First aspired to achieve awakening
When he gazed without blinking⁵⁸
At the Tathāgata Gift of the Moon (*Zlas byin*).⁵⁹ [274]

^{46.} *phyag 'khar* may mean 'khar *bsil*; for the latter, see Mvy 8955 *khakkhara*.

^{47.} *lha dga'*: cf. *Amarapriya*. As a Bhadrakalpika Buddha's name, see [300] (= Weller 307). Cp., perhaps, the epithet of Aśoka and other kings, *Devānampriya*.

^{48.} *rgyal bu*: see above [45].

^{49.} *ta la pa ta*: Can this be Skt *tālapatra*? Which could be a fan or a leaf for writing. FA 1549 (no. 271) just gives the transliteration.

^{50.} *bsyengs med*: Negi 4: 1670 *viśārada* or *abhaya*, Mvy 1820 *viśārada* = *mi 'jigs pa*, BHSD 49 *abhaya*, 'name of a former Buddha.'

^{51.} *rdza mkhan*: see above [76].

^{52.} Text reads *sum pa ka yi lung bzed*, but see BHSD 601–602, *sumbhaka*, 'a bowl of the sort used by Buddhist monks'. It can be either a noun (*ādāya sumbhakaṃ*) or a modifier of *pātra* (*sumbhakaṃ ca pātraṃ*). Edgerton's references are all to *Mahāvastu* and he notes that 'the word has not been found elsewhere'. It is also found in *Bhikṣuṇī Vinaya* 124.20 and 173.2 – can it be a regional form preserved in Lokottaravādin Vinaya literature?

^{53.} *grong khyer gyi pho nya*: *grong khyer* = *nagara*, *pho nya*, *dūta* Mvy 3813. Cf. above [65] (*rgyal po yi pho nya*).

^{54.} *me tog chun po*: see above [59].

^{55.} *mdangs*: usually *ojas* Mvy 6409. *mdangs 'od* might be *Ojaprabha*?

^{56.} *rdzogs ldan*: Negi 11: 5102 *kṛtayuga*, Mvy 8293 *rdzogs ldan gyi dus*. Both Weller 276 and FA 1551 (no. 274) give Sanskrit as *anupama*, but it seems odd, the Khotanese has *anaumau* (Bailey 1951: 80, no. 252), Weller gives Chinese 無所少 [*wu suo shao*], which indicates *analpa*, cf. above [266].

^{57.} *rgon pa*: see above [129].

^{58.} *mig mi 'dzums par blta ba byas*: *mig mi 'dzums pa*, *animiṣa*, Mvy 6656. The 'unblinking gaze' signifies deep respect and gratitude. After his awakening, Śākyamuni spent one week standing and gazing without blinking at the Bodhi tree.

^{59.} *zlas byin* should be *candradatta*.

The Tathāgata Vikrīḍita, when he was a prince⁶⁰
 First aspired to achieve awakening
 When he spread out flowers for a yojana in all directions⁶¹
 For the Tathāgata Wealth of Virtue (*Yon tan dbyig*)⁶². [275]

The Sugata Guṇaratna, when he was head of a province⁶³
 First aspired to achieve awakening
 When he offered *champakā* flowers
 To the Tathāgata Boundless Light (*Mtha' yas 'od*). [276]

The Sugata Arhadyaśas, when he was a ferryman⁶⁴
 First aspired to achieve awakening
 When he took the Tathāgata Sūrata (*Des pa po*)⁶⁵
 Across [the river] by boat. [277]

The Sugata Padmapārśva, when he was an oil-miller⁶⁶
 First aspired to achieve awakening
 When he offered fragrant foot ointment⁶⁷
 To the Tathāgata Banner of Glory (*Grags pa'i tog*). [278]

The Sugata Ūrṇāvat,⁶⁸ when he was a merchant
 First aspired to achieve awakening
 When he offered an almsbowl full of yoghurt⁶⁹
 To the Tathāgata Fearless Roar (*Bsnyengs med nga ro*). [279]

The Sugata Pratibhānakīrti,⁷⁰ when he was a merchant's servant⁷¹
 First aspired to achieve awakening
 When he offered a measure of salt⁷²
 To the Tathāgata All-Virtue (*Kun tu yon tan*). [280]

^{60.} *rgyal bu*: see above [45].

^{61.} *khör yug me tog chāl bkram*: *khör yug* = 'khör yug, Mvy 4149 *cakravāḍa*, cf. Negi 1: 439. *me tog chāl bkram* : cf. Negi 10: 4469 *puṣpābhikīrṇa*, Mvy 6059. Also at [393] (*me tog chāl par bkram pa*).

^{62.} *yon tan dbyig*: *yon tan* = *guṇa*, Negi 13: 6035, Mvy 4602; *dbyig*, Negi 9: 4007 *vasu*, *sāra*, *hiraṇya*, for the last, cf. Mvy 5959.

^{63.} *ljongs gtso*: for *ljongs*, see Negi 4: 1462 *janapada*, Mvy 5508.

^{64.} *mnyan pa*: see above [104].

^{65.} *des pa po*: for *des pa*, Negi 6: 2305 *sūrata*, Mvy 2360.

^{66.} *'bru mar mkhan*: see above [35].

^{67.} *zhabs bsku ba*: Negi 1: 275 *rkang pa bsku ba* = *pādamrakṣaṇa*.

^{68.} *mdzod spu ldan pa*: Negi 11: 5058 *ūrṇāvān* = *mdzod spu ldan*.

^{69.} *zho* = *dadhi*, Mvy 5686.

^{70.} *spos grags*: All of the Kanjur version that we have been able to consult (D F L S P) support this reading. Weller 282 *Pratibhānakīrti* gives *spos pa grags*, which is supported by the Chinese 辯才讚 [*bian cai zan*]; the Khotanese has *Pratibhānakīrtau* (Bailey 1951: 80, no. 258). The *De bzhin gshegs pa'i mtshan brjod bskal bzang rgyan gyi phreng ba* gives *spos grags* (D 1169, 242b6); the *Rdo rje dbyings kyi dkyil 'khor chen po'i cho ga rdo rje thams cad 'byung ba* gives *spos pa grags* (D 2516, 33a5). We follow Weller.

^{71.} *khol po*: see above [120].

^{72.} *lan tshwa srang 'ga' zhig*: *lan tshwa* = *lavaṇa*, Mvy 5709. For *srang*, Negi 16: 7237 *pala*, MW 609 'a partic. weight = 4 Karshas'.

The Tathāgata Maṇivajra,
First aspired to achieve awakening
When he offered a bunch of vegetables⁷³
To the Tathāgata Blazing Banner (*'Bar ba'i tog*). [281]

The Sugata Amitāyus, when he was a physician⁷⁴
First aspired to achieve awakening
When he offered tablets to heal the eyes
To the Tathāgata *Nārāyaṇa (*Sred med bu*).⁷⁵ [282]

The Sugata Maṇivyūha, when he was a young man
First aspired to achieve awakening
When he offered white flowers along the roadside
For the Tathāgata Translucent Jewel (*Rin chen gsal ba*). [283]

The Tathāgata Mahendra, when he was an athlete⁷⁶
First aspired to achieve awakening
When he offered *kodrava* grain⁷⁷
To the Tathāgata All-Aware (*Kun tu dgongs*). [284]

The Tathāgata Guṇākara, when he was a brahman
First aspired to achieve awakening
When he offered a water pot⁷⁸
To the Tathāgata Good Mind (*Legs sems*). [285]

The Tathāgata Meruyaśas
First aspired to achieve awakening
When he offered a pond to the saṃgha of the four directions⁷⁹
Under the Tathāgata Fine Intellect (*Blo gros bzang po*). [286]

The Tathāgata Daśaraśmi, when he was a *devaputra*⁸⁰
First aspired to achieve awakening
When he burnt five of his fingers when he was in meditation
As an offering to the Tathāgata Boundless Brilliance (*Gzi brjid mtha' yas*)⁸¹ at the

^{73.} *tshod sngon chang pa gang zhig*: *tshod (ma)* = *śāka*, Negi 11: 4929, cf. Mvy 2013 *vyañjana*. *chang pa* = *changs pa*: Negi 3: 1182 *muṣṭi*. Also at [314], [328], [416], [625].

^{74.} *sman pa*: see above [4].

^{75.} *sred med (kyi) bu* is the standard translation of Nārāyaṇa.

^{76.} *gyad*: see above [139].

^{77.} *ko dra ba*: Negi 1: 75 *kodrava*, Mvy 5670 *tsi tshe*, BHSD 194 *kodravaka*, 'a cheap kind of grain'.

^{78.} *ril pa* = *ril ba*: see above [76].

^{79.} *phyogs bzhi'i dge 'dun*: *caturdiśasaṃgha*, an early technical term for the *saṃgha* without distinction. Also at [388], [437]. *rdzing*, *puṣkaraṇī*, Mvy 4178.

^{80.} *lha bu*: see above [83].

^{81.} *gzi brjid mtha' yas* = *anantatejas*. As Bhadrakalpika Buddha's name, see [236] (= Weller 238), [667] (= Weller 674). Same name for past Buddhas at [22], [94], [323] (*gzi mtha' yas*).

Bodhimaṇḍa. [287]

The Sugata Anindita, when he was a cartwright⁸²
 First aspired to achieve awakening
 When he offered leaves
 To the Tathāgata Lion Hand (*seng ge'i phyag*).⁸³ [288]

The Sugata Nāgākrama, when he was a city beggar
 First aspired to achieve awakening
 When he offered *śamaka*⁸⁴
 To the Sugata Shining Mind (*Blo snang*). [289]

The Sugata Manoratha, when he was guard of a cow-stable⁸⁵
 First aspired to achieve awakening
 When he offered buttermilk⁸⁶
 To the Tathāgata King of the Gods (*Lha yi rgyal po*).⁸⁷ [290]

The Sugata Ratnacandra, when he was a guide⁸⁸
 First aspired to achieve awakening
 When he spread out cloth mats (*āsana*)
 For the Sugata Banner of Truth (*Bden pa'i tog*).⁸⁹ [291]

The Tathāgata Śānta, when he was a physician⁹⁰
 First aspired to achieve awakening
 When he offered a purgative made from lilies⁹¹
 To the Tathāgata Susthita (*Legs par gnas*).⁹² [292]

The Sugata Pradyotarāja, when he was a monk who practised zealously,⁹³
 First aspired to achieve awakening

^{82.} *shing rta mkhan*: see above [16].

^{83.} *seng ge'i phyag*: Negi 16: 7105 *siṃhahasta*; as a Bhadrakalpika Buddha's name, see [377] (= Weller 384).

^{84.} *sha ma ka dag*: MW has only *śamakā* (f.) a kind of creeper (found in Nanda-pura), Kauś(ika-sūtra). BHSD 526 has *śāmyaka*, n. of a medicinal herb, Suv.104.6 (vs.), perhaps m.c. for *śamyāka*? We could not find any other likely term in BHSD or Pali. One of the meanings assigned *śyāmaka* at MW 1094 is 'a kind of grass', referenced to 'lexicographers'.

^{85.} *gnag lhas*: cf. Negi 7: 2902 *gnag lhas kyi bu* = *gośālīputra*, Mvy 5612 *gośālā* = *glang bres*. cp. PED 255 *gośālā* cow-stable.

^{86.} *dar ba*, *ghola*, Mvy 5687; *ghola*, buttermilk, MW 379.

^{87.} *lha yi rgyal po*: As a Bhadrakalpika Buddha's name, see [690] (= Weller 697). Cf. BHSD 271.

^{88.} *lam ston*: see above [91].

^{89.} *bden pa'i tog* = *satyaketu*. As Bhadrakalpika Buddha's name, see [97] (= Weller 95), [551] (= Weller 559). Same name for past Buddhas at [327] (*bden tog*), [391].

^{90.} *sman pa*: see above [4].

^{91.} *ud pal yi bkru sman*: **utpala-virecana*? Cf. *bkru sman*, TSD 101, *virecana*, *Kāśyapaparivarta*, *Suvarṇaprabhāsa*.

^{92.} *legs par gnas*: As a Bhadrakalpika Buddha's name, see [539] (= Weller 547).

^{93.} *spong brtson pa'i dge slong*: Cf. Negi 8: 3377 *spong ba la tron byed* = *prahāṇaṃ pratijāgrati*. Cp. BHSD 380 *pradhāna*; BHSD 363 *prahāṇa-pratijāgrako bhikṣuḥ*, MSV [ed. Dutt] iv.77.11.

When he offered *ayoga*⁹⁴

To the Tathāgata Unfathomable God (*Dpag med pa'i lha*). [293]

The Sugata Sārathi, when he was a caravan leader⁹⁵

First aspired to achieve awakening

When he offered a mansion made from red sandalwood⁹⁶

To the Tathāgata Noble Flower (*'Phags pa'i me tog*). [294]

The Sugata Nandeśvara, when he was a wealthy man⁹⁷

First aspired to achieve awakening

When he paid homage with music⁹⁸

To the Tathāgata Great Sacrifice (*Mchod sbyin chen po*).⁹⁹ [295]

The Sugata Ratnacūḍa, when he was a young astrologer¹⁰⁰

First aspired to achieve awakening

When he scattered peerless powder¹⁰¹

Over the Tathāgata Great Banner (*tog chen*). [296]

The Tathāgata Vigatabhaya, when he was a grass-seller,¹⁰²

First aspired to achieve awakening

When he offered vessels of *kapittha*¹⁰³

To the Tathāgata Light of the Sun (*Nyi ma'i 'od*).¹⁰⁴ [297]

The Sugata Rāhudeva, when he was a timber merchant¹⁰⁵

First aspired to achieve awakening

When he offered sandals made of straw¹⁰⁶

^{94.} *a yo ga*: the transcribed word might be *āyoga*, for which cf. BHSD 102 'practice (of), application (to)', but it is hard to construe it combined with the verb 'offer' (*a yo ga dag phul nas*).

^{95.} *ded dpon*: see above [125].

^{96.} *tsan dan dmar po'i khang bzangs*: *tsan dan dmar po*: see above [12]; *khang bzangs*: see above [184]. To offer a mansion or structure made of costly red sandalwood is a frequent motif in the Avadāna literature.

^{97.} *phyug po* = *ādhyā*, Negi 8: 3951, Mvy 7370. Also at [419] (*phyug po'i bu*), [491] (*phyug po'i bu*), [777] (*phyug po'i bu*), [909], [970].

^{98.} *rol mo'i sgra*: Negi 14: 6533 *vāditaśabda*, cf. Mvy 5024 *vādyā*.

^{99.} *mchod sbyin chen po*: Negi 3: 1327 *mahāyājñā*, cf. Mvy 2867, 5061–62.

^{100.} *rtsis pa yi khye'u*: *rtsis pa*, Negi 11: 4739 *gaṇaka*, Mvy 3720 *rtsis mkhan* = *gaṇaka*. *gaṇaka* = calculator, calculator of the stars = astrologer (MW 343 'a calculator of nativities, astrologer'); *khye'u*: see above [77]. Also at [479], [543], [559], [597] (*rtsis pa'i bu*), [706], [711] (*rtsis pa*), [717] (*rtsis pa'i bran mo*), [797] (*rtsis pa'i bu*), [817] (*rtsis pa*).

^{101.} *mtshungs pa med pa'i phye ma*: *mtshungs pa med pa*, Negi 11: 4989 *atula*; *phye ma*: see above [69]. Cf. BHSD 10 *atulagandharāja*, 'some kind of perfume', Gv 153.14.

^{102.} *rtswa 'tshong*, cp. *Mahāvastu* index, *ṭṛṇavāṇija*. Negi 11: 4772 *yāvasika*, Mvy 3775, BHSD 447. Also at [309], [338], [405].

^{103.} *ka pid ta yi phur ma*: *ka pid ta*, Negi 1: 5 *kapittha*, BHSD 167 'the wood-apple tree, and nt. its fruit), in Mvy 5941 in a list of (colors and) articles used in painting, dyeing'; *phur ma*: see above [208].

^{104.} *nyi ma'i 'od*, *sūryaprabha*, Mvy 690, 742, 3323. As a Bhadrakalpika Buddha's name, see [435] (= Weller 443). Same name for past Buddhas at [164], [212], [238], [544], [609].

^{105.} *shing 'tshong*: see above [39].

^{106.} *mchil lham*: see above [20].

To the Tathāgata Jewel Radiance (*Rin chen 'od*).¹⁰⁷ [298]

The Sugata Suvayas, when he was a city guard
First aspired to achieve awakening
When he opened the city gates
For the Tathāgata Peacock's Call (*Rma bya'i nga ro*).¹⁰⁸ [299]

The Tathāgata Amarapriya,¹⁰⁹ when he was a physician¹¹⁰
First aspired to achieve awakening
When he scattered *śirīṣa* flowers¹¹¹
Over the Tathāgata All Victorious (*Kun tu rnam rgyal*). [300]

The Sugata Ratnaskandha, when he was a chief courtesan¹¹²
First aspired to achieve awakening
When she scattered *navamallikā* flowers¹¹³
Over the Sugata Light of Fortune (*'Byor 'od*).¹¹⁴ [301]

The Sugata Laḍitavikrama, when he was a merchant's son¹¹⁵
First aspired to achieve awakening
When he offered a lily
To the Tathāgata Boundless Eyes (*Spyan ni mtha' yas*). [302]

The Sugata Simhapakṣa, when he was a washerman¹¹⁶
First aspired to achieve awakening
When he washed the garments¹¹⁷
Of the Tathāgata Delighting in Fondness (*Snyan par dgyes*).¹¹⁸ [303]

The Sugata Atyuccagāmin,¹¹⁹ when he was an elephant herder¹²⁰
First aspired to achieve awakening
When he spread out a seat at the foot of a 'ba' ti tree¹²¹
For the Tathāgata Sugata (*Bde gshegs*). [304]

^{107.} *rin chen 'od*, *ratnaprabha*. As Bhadrakalpika Buddha's name, see [202] (= Weller 547), [554] (= Weller 562), [881] (= Weller 888). Same name for a past Buddha at [376].

^{108.} *rma bya'i nga ro*, *māyūraruta*. As a Bhadrakalpika Buddha's name, see [820] (= Weller 829).

^{109.} *lha dga'*: same name for a past Buddha, above [270].

^{110.} *sman pa*: see above [4].

^{111.} *shī ri sha yi me tog*: *śirīṣa*, MW 1073 Acacia Sirissa.

^{112.} *smad 'tshong ma*: Negi 10: 4608 *veśyā*, BHSD 509.

^{113.} *na ba ma la'i me tog*: Mvy 6156, MW 531, 'Jasminum Sambac'.

^{114.} *'byor 'od*: not in TSD. FA 1557 (no. 306) 'Light of Fortune'.

^{115.} *tshong dpon bu*: see above [26].

^{116.} *btso blag mkhan*: see above [197].

^{117.} *na bza' bkru bshal dag ni byas*: see above [197].

^{118.} *snyan par* = *priya*; *dgyes* = *priya*, *nandin*, *rata*.

^{119.} *atyuccagāmin*: Cf. BHSD 11, a former Buddha.

^{120.} *glang po che'i rdzi*: *rdzi* following the name of an animal often stands for °*pāla*, as in *gnag rdzi*: *gopāla*, *ba lang rdzi*, *gopālaka*, MSPPL 168; *phyugs rdzi*, *gopāla*, *Udānavarga* 1:17.

^{121.} *'ba' ti shing*: we are unable to find the meaning of the term. FA 1557 (no. 309) 'Bodhi tree'.

The Sugata Janendra, when he was a city beggar¹²²
 First aspired to achieve awakening
 When he offered *trekani* flowers¹²³
 To the Tathāgata Radiant God (*Gsal ba'i lha*). [305]

The Sugata Sumati, when he was a city governor¹²⁴
 First aspired to achieve awakening
 When he offered the twigs of the mango tree¹²⁵
 To the Tathāgata Boundless Stride (*Mtha' yas gshegs*).¹²⁶ [306]

The Sugata Lokaprabha, when he was an aromatics dealer¹²⁷
 First aspired to achieve awakening
 When he offered aromatics
 To the Tathāgata God of the Realm (*Yul 'khor lha*).¹²⁸ [307]

The Sugata Ratnatejas, when he was a brahman
 First aspired to achieve awakening
 When he offered wool and fruit
 To the Tathāgata Profound Mind (*Blo zab*). [308]

The Sugata Bhāgīrathi, when he was a grass-seller¹²⁹
 First aspired to achieve awakening
 When he offered a wreath of flowers¹³⁰
 To the Tathāgata Moving with a Troupe (*Sde yi 'gros*). [309]

The Sugata Saṃjaya, when he was a *yantra*-maker¹³¹
 First aspired to achieve awakening
 When he offered a wreath of fine silk¹³²
 To the Tathāgata Moon Light (*Zla ba'i 'od*).¹³³ [310]

122. *grong khyer rten pa*: see above [9].

123. We are unable to find the Sanskrit of *tre ka ni yi me tog*.

124. *grong dpon*: see above [111].

125. *lcug ma*: Negi 3: 1161 *vallī*, cf. Mvy 4232 *lattāvalī* = 'khri shing nam *lcug ma*.

126. *mtha' yas gshegs*: in this and similar names ending in *gshegs*, we interpret the final 'gshegs' as °gata in the sense of arrived at, reached, attained, as in *de bzhin gshegs pa*, Tathāgata and *bde bar gshegs pa*, Sugata.

127. *spos 'tshong*: see above [14].

128. *yul 'khor lha*: *yul 'khor* very commonly represents *rāṣṭra*. Same name for past Buddhas at [119], [200], [348].

129. *rtswa 'tshong*: see above [297].

130. *me tog chun po*: *chun po* = *dāman*, Mvy 6122–24 (*hema-dāman*, °muktā, °maṇi, in a list of paraphernalia of worship (§ CCXL, *puja-pariṣkārah*). Cf. above [59].

131. 'khrul 'khor mkhan: see above [52].

132. *dar gyi lda ldi* = *paṭṭadāma*, Negi 6: 2192, Mvy 6126.

133. *zla ba'i 'od*: cp. [481] *zla 'od* = *candraprabha*, [606] *zla ba'i 'od zer* = *somaraśmi*. This is a good example of the impossibility of the reconstruction of names, even when the Sanskrit is attested. Same name for past Buddhas at [63], [138], [370] (*zla ba'i 'od ldan pa*), [456] (*zla ba'i 'od ldan*), [488], [507] (*zla ba'i 'od ldan*), [657], [890], [894], [931], [952].

The Sugata Rativyūha, when he was a merchant
 First aspired to achieve awakening
 When he offered rice boiled with milk¹³⁴
 To the Tathāgata Mass of Radiance (*Gzi brjid phung po*).¹³⁵ [311]

The Tathāgata Tīrthakara, when he was a cartwright¹³⁶
 First aspired to achieve awakening
 When he offered a pair of wooden sandals¹³⁷
 To the Sugata Rejoicing in Frugality (*Dgyes chung*). [312]

The Sugata Gandhahastin, when he was a landowner¹³⁸
 First aspired to achieve awakening
 When he offered a fan made of peacock feathers¹³⁹
 To the Tathāgata Great Power (*Mthu rtsal chen po*).¹⁴⁰ [313]

The Sugata Arciṣmati, when he was a consort of the king¹⁴¹
 First aspired to achieve awakening
 When he offered a bundle of *vārṣikī* flowers¹⁴²
 To the Sugata Army of Victory (*Rgyal sde*).¹⁴³ [314]

The Sugata Merudhvaja, when he was a child
 First aspired to achieve awakening
 When he offered hand soap¹⁴⁴
 To the Tathāgata Aims Successfully Achieved (*Don grub gshegs*). [315]

The Tathāgata Sugandha, when he was a merchant
 First aspired to achieve awakening

¹³⁴. 'bras can: cf. 'bras chan, Negi 9: 4077, *śālyannam* (*Bodhicaryāvatāra*), *śālyodanam* (*Vinayavastu*), *bhaktam* (*Bodhisattvabhūmi*), *odanam* (*Śrāvakabhūmi*). Cf. ib. 'bras chan gyi gzeb = *bhaktapeḍā* (*Avadāna-śataka*): ed. Speyer II 12.11, 13, tr. Feer 268 'panier'). Mvy 5751 *odanaḥ* = 'bras zan; 5752 *bhaktam* = 'bras zan. MW 330 has *kṣīraudana*, 'rice boiled with milk', but this phrase cannot be traced in the Buddhist texts. Also at [336], [823] ('bras chan gzeḡs ma).

¹³⁵. *gzi brjid phung po*, *tejorāṣi*. As a Bhadrakalpika Buddha's name, see [566] (= Weller 573). Same name for a past Buddha at [321].

¹³⁶. *shing rta mkhan*: see above [16].

¹³⁷. *mchil lham*: see above [20].

¹³⁸. *khyim bdag*: see above [11].

¹³⁹. *bsil yab*: see above [152].

¹⁴⁰. *mthu rtsal chen po*: see above [251].

¹⁴¹. *rgyal po yi btsun mo*: see above [180].

¹⁴². *me tog par shi*: probably reads as *me tog bar shi*: see above [135]. *chang pa*: see above [281].

¹⁴³. This might be Jayasena: so for *rgyal ba'i sde*, Tucci, *Tibetan Painted Scrolls* 517 and Roerich, *Blue Annals* I 14, 232 (references from TSD 521). Same name for a past Buddha at [634] (*rgyal ba'i sde*). There are several kings named Jayasena in Buddhist literature, and Jayasena remains a popular name in Sri Lanka. For Jāisena as name of a bodhisattva in a Gandhāri Avadāna fragment, see Timothy Lenz, *Gandhāran Avadānas: British Library Kharoṣṭhī Fragments 1–3 and 21 and Supplementary Fragments A–C*, Seattle: University of Washington Press, 2010 (*Gandhāran Buddhist Texts* 6), 110–111.

¹⁴⁴. *lag pa 'dag pa'i chal dag*: for 'dag pa'i chal see above [133].

When he offered a wreath of flowers¹⁴⁵
To the Tathāgata Beloved of the Moon (*Zla ba sdug*).¹⁴⁶ [316]

The Sugata Dr̥ḍhadharma, when he was a jeweller¹⁴⁷
First aspired to achieve awakening
When he offered a jewel-studded parasol
To the Tathāgata Lion's Roar (*Seng ge'i nga ro*).¹⁴⁸ [317]

The Sugata Ugratejas, when he was a goldsmith¹⁴⁹
First aspired to achieve awakening
When he scattered golden flowers
Over the Tathāgata Lucid Teacher (*Ston pa gsal*). [318]

The Sugata Maṇidharman,¹⁵⁰ when he was a caravan leader¹⁵¹
First aspired to achieve awakening
When he scattered red pearls
Over the Tathāgata Mass of Knowledge (*Ye shes phung po*).¹⁵² [319]

The Sugata Bhadradata, when he was a city beggar¹⁵³
First aspired to achieve awakening
When he offered warm food as alms
To the Tathāgata Radiance Flower (*Gzi brjid me tog*).¹⁵⁴ [320]

The Sugata Candra, when he was a garland maker¹⁵⁵
First aspired to achieve awakening
When he scattered five lilies
Over the Tathāgata Mass of Radiance (*Gzi brjid phung po*).¹⁵⁶ [321]

The Sugata Brahmasvara, when he was supervisor of new building¹⁵⁷

¹⁴⁵. *me tog chun po*: see above [59].

¹⁴⁶. *zla ba sdug*: *zla ba*, *candra* or *soma*; *sdug*, *-kānta* or *-priya*. Same name for a past Buddha at [379].

¹⁴⁷. *nor bu mkhan*: see above [60].

¹⁴⁸. *seng ge'i nga ro*, *śiṃhasvara*. As a Bhadrakalpika Buddha's name, see [832] (= Weller 841), same name for past Buddhas at [535], [578].

¹⁴⁹. *gser mgar*: see above [23].

¹⁵⁰. *chos kyī nor bu*: as a Bhadrakalpika Buddha's name but with discrepancies in the Sanskrit, Chinese, and Khotanese names. Weller 326 gives Chinese 珠鎧 [*zhu kai*], which suggests *maṇīvarman*, cf. Khotanese *manīvarmau* (Bailey 1951: 81, no. 302).

¹⁵¹. *ded dpon*: see above [125].

¹⁵². *ye shes phung po* = *jñānarāśi*. As a Bhadrakalpika Buddha's name, see [522] (= Weller 530).

¹⁵³. *grong khyer rten pa*: see above [9].

¹⁵⁴. *gzi brjid me tog*: cf. above [149] (*gzi brjid me tog rgyas pa*, a past Buddha).

¹⁵⁵. *phreng rgyud mkhan*: see above [2].

¹⁵⁶. *gzi brjid phung po*: same name for a past Buddha, above [311].

¹⁵⁷. *lag bla*: *lag gi bla*, Negi 15: 6563 *navakarmika*, Mvy 8735 (in § CCLXIX, *rab tu byung ba la sogs pa'i ming*); also at [463], [560], [615], [637], [643], [953]. For Pali *navakammika* see PED 348, 'an expert in making repairs or in building, a builder'; DEBMT 118 'a monk who is in-charge of the repairs or the construction of a new *Vihāra* or any such building is known as a *Navakammika Bhikkhu*'. *Navakarmika* (*navakamika*, *navakammika*) occurs in inscriptions from South to Northwest India. The term occurs six times in

First aspired to achieve awakening
 When he offered toothsticks¹⁵⁸
 To the Tathāgata Light of Supernormal Power (*Rdzu 'phrul 'od*). [322]

The Sugata Simḥacandra, when he was a royal messenger¹⁵⁹
 First aspired to achieve awakening
 When he offered a pair of shoes¹⁶⁰
 To the Sugata Boundless Brilliance (*Gzi mtha' yas*).¹⁶¹ [323]

The Sugata Śrī, when he was a merchant's son¹⁶²
 First aspired to achieve awakening
 When he offered a gold chain
 To the Tathāgata Boundless Light (*'Od zer mtha' yas*).¹⁶³ [324]

The Tathāgata Sujāta, when he was a goldsmith¹⁶⁴
 First aspired to achieve awakening
 When he offered a jewel-studded staff¹⁶⁵
 To the Tathāgata Heart of the Glory (*Dpal gyi snying po*).¹⁶⁶ [325]

The Sugata Ajitaṅga, when he was a son of the chief councillor¹⁶⁷
 First aspired to achieve awakening
 When he offered milk mixed with honey
 To the Tathāgata Radiant Renown (*Rnam par snang mdzad grags pa*).¹⁶⁸ [326]

the Tibetan translation of the *'Phags pa bcom ldan 'das kyi ye shes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa*, which relates how a landowner had a mansion built for the Buddha. He appointed venerable Pūrṇa as supervisor (*tshe dang ldan pa gang po lag gi bla byed du bcug*). When the mansion was finished, the landowner addresses Pūrṇa as 'venerable supervisor Pūrṇa' (*lag gi bla tshe dang ldan pa gang po*, five times). It seems that a *navakarmika* should engage in manual labour, since the Vinaya states that the *navakarmika* should cut trees for the Saṃgha and the stūpa (*Vinayasūtra* [ed. Rahul Sankrityayana 1981] 2.4.11) *chedayen navakarmiko vṛkṣaṃ stūpasamghārtham*). On this term, see Silk 2008, Chap. 4, *Navakarmika*, and review by Petra Kiefer-Pülz 2010: 77–78 (full review, 71–88). See also Schopen 2014: 251–275. Schopen translates the term as 'the Monk-in-Charge-of-New-Construction'; Clarke 2014: 12 translates it as 'superintendent of the construction' (of the railing), with the note (187, n. 12) that "superintendent of construction" is not a particularly good translation for *navakarmaka/navakarmika*, but the fact remains that we do not fully understand this term'. BHSD 291, '(one who performs) new-initiate's work', is not a suitable translation, and the idea of 'inferior status' in the statement that 'he was as a rule himself a monk, but inferior in position and function' has been rightly rejected by Schopen [258, reference as above]).

¹⁵⁸ *tshems shing*: see above [10].

¹⁵⁹ *rgyal po yi pho nya*: see above [65].

¹⁶⁰ *mchil lham*: see above [20].

¹⁶¹ *gzi mtha' yas*: see above [287].

¹⁶² *tshong dpon bu*: see above [26].

¹⁶³ *'od zer mtha' yas*: same name for past Buddhas at [121], [133], [202] (*'od mtha' yas*).

¹⁶⁴ *gser mgar*: see above [23].

¹⁶⁵ *rin po che yi sdong bu*: see above [23].

¹⁶⁶ *dpal gyi snying po* = *śrīgarbha*. As a Bhadrakalpika Buddha's name, see [127] (= Weller 125). Mvy 666 (§ XXIII, *nānā-bodhisattva-nāmāni/byang chub sems dpa' so so'i mtshan la*), 5961 (§ CCXXXVI *maṇi-ratna-nāmāni*) *śrī-garbha-ratna, rin po che dpal gyi snying po*).

¹⁶⁷ *'dun dpon*: see above [147].

¹⁶⁸ *rnam par snang mdzad grags pa* is regularly *Vairocana*; *grags pa* is frequently *yaśas*.

The Sugata Yaśomitra, when he was a merchant's son¹⁶⁹
 First aspired to achieve awakening
 When he offered a garland of flowers
 To the Sugata Banner of Truth (*Bden tog*).¹⁷⁰ [327]

The Tathāgata Satya, when he was a garland maker¹⁷¹
 First aspired to achieve awakening
 When he offered a bundle of flowers¹⁷²
 To the Tathāgata Intense Radiance (*Gzi brjid drag shul*).¹⁷³ [328]

The Sugata Mahātapas, when he was a merchant
 First aspired to achieve awakening
 When he offered his entire retinue
 To the Tathāgata Banner of the Sun (*Nyi ma'i tog*).¹⁷⁴ [329]

The Sugata Meruraśmi, when he was a cakravartin king¹⁷⁵
 First aspired to achieve awakening
 When he offered one million parasols with jewel-studded handles
 To the Tathāgata Great Meru (*Lhun po chen po*).¹⁷⁶ [330]

The Sugata Guṇakūṭa, when he was a caravan leader's son¹⁷⁷
 First aspired to achieve awakening
 When he offered a festoon made of jewelled ribbons¹⁷⁸
 To the Tathāgata Array of Offerings (*Mchod pa bkod pa*).¹⁷⁹ [331]

The Tathāgata Arhadyaśas, when he was a prosperous brahman¹⁸⁰
 First aspired to achieve awakening
 When he offered bathing requisites
 To the Tathāgata World Fame (*'Jig rten rnam par grags*) and his ten-million-strong
 retinue. [332]

^{169.} *tshong dpon bu*: see above [26].

^{170.} *bden tog*: same name for a past Buddha, above [291].

^{171.} *phreng rgyud mkhan*: see above [2].

^{172.} *chang pa*: see above [281].

^{173.} *gzi brjid drag shul* = *ugratejas*. As Bhadrakalpika Buddha's name, see [318] (= Weller 325), [474] (= Weller 482). Same name for a past Buddha at [523].

^{174.} *nyi ma'i tog*: *tog* is regularly *ketu*; possibly **Sūryaketu*.

^{175.} *'khor sgyur rgyal po*: see above [5].

^{176.} *lhun po chen po* = *mahāmeru*. As a Bhadrakalpika Buddha's name, see [47] (= Weller 46). Same name for a past Buddha at [529].

^{177.} *ded dpon bu*: see above [125].

^{178.} *snam bu*: Negi 7: 3244 *paṭṭikā*; *lda ldi* (also *lda lding*): *dāman*, Mvy 6058 (§ CCXXXVIII, *Sarvālaṃkāra-nāmāni*, in *avasakta-paṭa-dāma-kalāpaḥ*, *dar gyi lda lding mang po btags pa*), 6126 (§ CCXL, *Pūjā-pariṣkāraḥ*, in *paṭṭa-dānam*, *dar gyi lda ldi*).

^{179.} *mchod pa* is regularly *pūjā*; *bkod pa* is regularly *vyūha*: possibly **Pūjavyūha*.

^{180.} *sāla chen lta bu'i bram ze*: see above [211].

The Tathāgata Dharmakīrti, when he was a guide¹⁸¹
 First aspired to achieve awakening
 When he swept the meditation walkway clean¹⁸²
 For the Tathāgata Firm in Donation (*Drag shul byin pa*).¹⁸³ [333]

The Tathāgata Dānaprabha, when he was a champion¹⁸⁴
 First aspired to achieve awakening
 When he offered a banner¹⁸⁵
 To the Tathāgata Highest Fame (*Mchog tu grags*).¹⁸⁶ [334]

The Tathāgata Vidyuddatta,¹⁸⁷ when he was a city governor¹⁸⁸
 First aspired to achieve awakening
 When he offered carpets¹⁸⁹
 To the Tathāgata Power of Achievement (*Don grub mthu rtsal*).¹⁹⁰ [335]

The Tathāgata Satyakathin, when he was a landowner¹⁹¹
 First aspired to achieve awakening
 When he offered rice boiled with honey¹⁹²
 To the Tathāgata Worshipped by the Gods (*Lha yis mchod*).¹⁹³ [336]

The Sugata Jīvaka, when he was a god
 First aspired to achieve awakening
 When he swept the monastic residences¹⁹⁴ clean
 Under the Tathāgata True One (*Bden pa po*). [337]

The Sugata Suvayas, when he was a grass-seller¹⁹⁵
 First aspired to achieve awakening
 When he offered grass torches¹⁹⁶
 To the Sugata Unvanquished Fame (*Zil gyis mi non grags pa*). [338]

181. *lam ston*: see above [91].

182. *'chag sa*: see above [73]. *phyag dar byas*: see above [169].

183. *drag shul byin pa* = *ugradatta*. As a Bhadrakalpika Buddha's name, see [392] (= Weller 399).

184. *dpa' bo*: *vīra* or *sūra*. See above [68].

185. *rgyal mtshan*, regularly *dhvaja*.

186. *mchog tu grags* = *mchog grags*, Same name for past Buddhas at [13], [64].

187. See below [482] for *glog 'byin* as a Bhadrakalpika Buddha's name but with discrepancies in the Sanskrit, Chinese, and Khotanese names.

188. *grong dpon*: see above [111].

189. *gding ba*: see above [122].

190. *don grub mthu rtsal*: same name for a past Buddha, above [237].

191. *khyim bdag*: see above [11].

192. *'bras chan*: see above [311].

193. *lha yis mchod*, Cf. Negi 16: 7528 *lha mchod* = *mchod sbyin*, *yāga*, *yajña*. Same name for past Buddhas at [175], [588], [711], [851].

194. *gtsug lag khang*: see above [62].

195. *rtswa 'tshong*: see above [297].

196. *rtswa'i sgron ma*: see above [24].

The Sugata Sadgaṇin, when he was a cakravartin king¹⁹⁷
 First aspired to achieve awakening
 When he offered jeweled robes¹⁹⁸
 To the Tathāgata Light of the Arhats (*Dgra bcom 'od*).¹⁹⁹ [339]

The Sugata Viniścitamati, when he was a merchant's son²⁰⁰
 First aspired to achieve awakening
 When he offered *mu ka tsan tra ka*²⁰¹
 To the Tathāgata Great Lamp (*Sgron chen*).²⁰²

The Tathāgata Bhavāntamaṇigandha
 First aspired to achieve awakening when he arranged a Dharma pulpit²⁰³
 For the Tathāgata Dynamic Intellect (*Blo spyod*)
 When he was his personal attendant²⁰⁴. [341]

The Sugata Jayanandin, when he was a cloth merchant²⁰⁵
 First aspired to achieve awakening
 When he offered a set of three robes²⁰⁶
 To the Tathāgata Prowess (*Mthu rtsal can*).²⁰⁷ [342]

The Sugata Siṃharaśmi, when he was a guide²⁰⁸
 First aspired to achieve awakening
 When he circumambulated the Tathāgata Attained to Freedom from Impediments
 (*thogs med gshegs pa po*)²⁰⁹
 When they were travelling on the road. [343]

The Sugata Vairocana, when he was an expert prospector for gems²¹⁰

197. 'khor sgyur: see above [5].

198. *na bza' rin po che dag*: see above [46]. *na bza'* can be *cīvara*, robe, or garment. For a Buddha, 'robe' is more appropriate than 'garment' or 'clothes'.

199. *dgra bcom 'od*, Same name for a past Buddha, above [183].

200. *tshong dpon bu*: see above [26].

201. *mu ka tsan tra ka* sounds like a Sanskrit word, but we cannot find any equivalent so far.

202. *sgron chen*: as the name of a past Buddha, cp. [265].

203. *chos kyi gdan*: see above [87]. A *dharmāsana* is a preacher's seat or throne.

204. *rim gro pa*: Negi 14: 6460 *upasthāyaka*, BHSD 144. Cf. Mvy 1762 *upasthāna* = *rim gro*. An *upasthāyaka* is an attendant of a Buddha, as was, for example, Ānanda for Śākyamuni.

205. *gos 'tshong*: see above [33].

206. *chos gos gsum*: see above [100]. A set of three robes (*tricīvara*: *saṃghātī*, *uttarāsaṅga*, *antarvāsa*) is the basic dress of a monk (see e.g. Mvy 8933–35).

207. *mthu rtsal can*: see above [251].

208. *lam ston*: see above [91].

209. *thogs med* is regularly *asaṅga*.

210. *rin po che rtog shes*, for *rtog*, cf. above [30]. Negi 14: 6446 has *rin po che brtag pa* = *ratnaparīkṣā*. The *So sor thar pa'i mdo'i gzhung 'grel* mentions *rin po che rtog shes pa*: *dper na rin po che'i snod dbye ba yang rin po che rtog shes pa dag gis tshogs kyi dbus su dbye ba bzhi du thams cad mkhyen pa'i bslab gzhi dkon mchog snod 'di yang bslab pa rin po che lta bu rtog shes pa'i 'phags pa'i tshogs kyi dbus su dbye zhing gdon par bya ba'i tha tshig go*. (D 4104, 7a2-3). In his commentary on the *Ratnagotravibhāga*, 'Gos lo tsa ba gives an example: *dper na gser rtog shes pas gser sa rko ba bzhi*, Mathes 2008: 215 translates the phrase as "like

First aspired to achieve awakening
 When he arranged a meditation walkway²¹¹
 For the Tathāgata Doubt Abandoned (*Yid gnyis spong ba*).²¹² [344]

The Tathāgata Yaśottara, when he was an aromatics dealer²¹³
 First aspired to achieve awakening
 When he offered a wreath of *sumanā* flowers²¹⁴
 To the Tathāgata Great Conduct (*Brtul zhugs che*).²¹⁵ [345]

The Sugata Sumedhas, when he was a son of sweeper²¹⁶
 First aspired to achieve awakening
 When he recited a eulogy in the presence
 Of the Tathāgata Bright God (*Lha gsal*). [346]

The Sugata Mañicandra, when he was a *devaputra*²¹⁷
 First aspired to achieve awakening
 When he offered a divine vimāna²¹⁸
 To the Tathāgata Attained to the Unmistaken (*'Khrul med gshegs*). [347]

The Sugata Ugraprabha, when he was a wilderness-dwelling monk²¹⁹
 First aspired to achieve awakening
 When he offered *cīvara* and *saṃghāṭi* robes²²⁰
 To the Sugata God of the Realm (*Yul 'khor lha*).²²¹ [348]

The Sugata Anihatavrata, when he was a prince (*rājaputra*)²²²
 First aspired to achieve awakening
 When he offered a parasol and fine silk cloth²²³
 To the Tathāgata Rejoicing in the Beautiful (*Mdzes par dgyes*).²²⁴ [349]

an expert prospector sifting the earth [for] gold". Cp. M-av 170 *maṇiparīkṣa*.

211. 'chag sa: see above [73].

212. *yid gnyis spong ba* = *vimatijaha*. As a Bhadrakalpika Buddha's name, cf. above [226]. Same name for past Buddhas at [60], [961].

213. *spos 'tshong*: see above [14].

214. *sna ma'i me tog*: see above [2]. *chun pu*: see above [59].

215. *brtul zhugs che*: cp. *brtul zhugs chen po pa*, *mahāvratin*, Mvy 3532. Same name for past Buddhas at [603] (*brtul zhugs chen po*), [884] (*brtul zhugs chen po*).

216. *phyag dar ba'i bu*: see above [346].

217. *lha'i bu*: see above [83].

218. *lha yi gzhal yas khang*: see above [83].

219. *dgon pa yi dge slong*: see above [93].

220. *chos gos* = *cīvara*, Negi 3: 1262. *snaṃ sbyar* = *saṃghāṭi*, Mvy 8933.

221. *yul 'khor lha*: same name for a past Buddhas, above [307].

222. *rgyal bu*: see above [45].

223. *dar yug*: see above [140].

224. *mdzes par dgyes*: *sundaranandin*? cf. Negi 11: 5044 *mdzes dga' bo* = *sundarananda*, Mvy 1057.

The Tathāgata Jagatpūjita,²²⁵ when he was a son of an outcaste²²⁶
 When one day he maintained the five precepts
 First aspired to achieve awakening
 In the presence of the Tathāgata Glorious Flower (*Me tog dpal*).²²⁷ [350]

The Sugata Maṇigāṇa, when he was Śakra
 First aspired to achieve awakening
 When he offered a thousand golden chariots with trappings²²⁸
 To the Tathāgata One Who Grants Security (*Mi 'jigs sbyin*).²²⁹ [351]

The Sugata Lokottara, when he was a brahman
 First aspired to achieve awakening
 When he scattered *madhuka* flowers²³⁰
 Over the Tathāgata Joy of the Gods (*Lha dga'*). [352]

The Sugata Siṃhahastin, when he was a blind man²³¹
 First aspired to achieve awakening
 When he sprinkled water on the meditation walkway²³²
 Of the Tathāgata Light of Liberation (*Thar pa'i 'od*). [353]

The Tathāgata Candra, when he was a prince²³³
 First aspired to achieve awakening
 When he supplied the bhikṣusaṃgha with medicine for four months²³⁴
 Under the Sugata Light Rays (*'Od 'phro*). [354]

The Sugata Ratnārci, as the consort of a cakravartin king²³⁵
 First aspired to achieve awakening
 When he offered a yak-tail fan with a gem-studded handle²³⁶
 To the Sugata Source of Virtue (*Yon tan 'byung gnas*).²³⁷ [355]

225. 'gros mchod (= 'gro bas mchod pa), Chandra 1996 unnumbered 'Jagatpūjita' under picture number 660. Weller 357 does not give the Sanskrit.

226. gdol bu = caṇḍālakumāra: Negi 6: 2439.

227. me tog dpal: same name for past Buddhas at [398], [677].

228. gser gyi shing rta rkyen bcas: rkyen regularly translates pratyaya; here it seems to mean attendant equipment, although we have not found examples of this usage. We follow FA 1569, 'thousands of golden chariots with their trappings'.

229. mi 'jigs sbyin: mi 'jigs is regularly abhaya. mi 'jigs sbyin might be Abhayadatta, a name not otherwise attested, it seems, as a name of a Buddha.

230. MW 781 gives 'm. species of tree' referring to Bassia Latifolia or Jonesia Asoka. Another name, Madhuca Longifolia, retains the Sanskrit madhuka; it is 'an Indian tropical tree found largely in the central and north Indian plains and forests' (Wikipedia). Jonesia Asoka is a different tree, with bright flowers, used in homeopathy.

231. long ba: Negi 15: 6773 andha.

232. 'chag sa: see above [73].

233. rgyal po'i bu: see above [45].

234. na ba yi gsos sman: see above [61].

235. 'khor los sgyur ba: see above [5].

236. yu ba nor bus spras pa'i rnga yab dag: see above [64].

237. yon tan 'byung gnas = guṇākara, BHSD 212. As a Bhadrakalpika Buddha's name, see above [285] (=

The Sugata Rāhuguhya, when he was a champion²³⁸
 First aspired to achieve awakening
 When he offered a fan²³⁹
 To the Tathāgata Mind of Love (*Byams pa'i blo*) when he was travelling. [356]

The Sugata Guṇasāgara, when he was a village boy²⁴⁰
 First aspired to achieve awakening
 When he offered toothsticks²⁴¹
 To the Sugata Light of Awakening (*Byang chub 'od*). [357]

The Sugata Sahitaraśmi, when he was a merchant's son²⁴²
 First aspired to achieve awakening
 When he offered a thousand lamps²⁴³
 To the Tathāgata Ocean (*Rgya mtsho*). [358]

The Sugata Praśāntagati, when he was an athlete²⁴⁴
 First aspired to achieve awakening
 When he offered gem-studded sandals²⁴⁵
 To the Tathāgata Rejoicing in Awakening (*Byang chub dgyes*). [359]

The Sugata Lokasundara, as an aromatics dealer's son²⁴⁶
 First aspired to achieve awakening when he offered
 Cloth suffused with fragrant powder along with lotus flowers²⁴⁷
 To the Tathāgata Great God (*Lha chen*). [360]

The Sugata Aśoka, as a cloth merchant's youthful son²⁴⁸
 First aspired to achieve awakening when during a rainstorm
 He offered a parasol fashioned from flowers
 To the Tathāgata Profound Intellect (*Blo ni zab mo*). [361]

The Tathāgata Daśavaśa, when he was a prince²⁴⁹
 First aspired to achieve awakening
 When he offered a seat to the Tathāgata

Weller 287).

^{238.} *tshan che*: see above [101].

^{239.} *bsil ba'i rlung yab* = *bsil yab*: see above [152].

^{240.} *grong rdal byis pa*: see above [112].

^{241.} *tshems shing*: see above [10].

^{242.} *tshong dpon bu*: see above [26].

^{243.} *mar me'i kha* = *pradīpaka?* *mar me*: see above [16].

^{244.} *gyad*: see above [139].

^{245.} *nor bus spras pa*: see above [64].

^{246.} *spos 'tshong*: see above [14].

^{247.} *phye ma yis bkang ba'i na bza' dang ni pad ma*, Cf. below [375].

^{248.} *gos 'tshong*: see above [33].

^{249.} *rgyal bu*: see above [45].

Lord of the Dharma (*Chos kyi dbang phyug can*) when he was travelling.²⁵⁰ [362]

The Sugata Balanandin, when he was a musician²⁵¹
First aspired to achieve awakening
When he blew a conch²⁵²
For the Tathāgata Great Leader (*Gtso chen*). [363]

The Sugata Sthāmaśrī, when he was a musician²⁵³
First aspired to achieve awakening
When he received²⁵⁴ the three refuges²⁵⁵
From the Tathāgata Intelligent Thought (*Blo gros sems*). [364]

The Tathāgata Sthāmaprāpta, when he was a ferryman²⁵⁶
First aspired to achieve awakening
When he had a bridge built over the river
For the Tathāgata Lustre of Insight (*Ye shes 'od*). [365]

The Tathāgata Mahāsthāman, when he was a bath attendant²⁵⁷
First aspired to achieve awakening
When he offered bathing cloths²⁵⁸
To the Tathāgata Unmistaken Insight (*Dgongs pa 'khrul med*). [366]

The Sugata Guṇagarbha, when he was a merchant's son²⁵⁹
First aspired to achieve awakening
When he presented *dhānuṣkārin* flowers²⁶⁰
To the Sugata Exalted Merit (*Bsod nams 'phags pa*). [367]

The Tathāgata Satyacara, as an aromatics dealer²⁶¹
First aspired to achieve awakening
When he offered little incense balls²⁶² to the Tathāgata
Renowned Son of the God of Wealth (*Nor lha'i bu grags*).²⁶³ [368]

250. *chos kyi dbang phyug can*: cp. *chos kyi dbang phyug, dharmesvara*. As Bhadrakalpika Buddha's name, see [107] (= Weller 105), [393] (= Weller 399), [867] (= Weller 875), [910] (= Weller 919).

251. *rol mo mkhan*: see above [13].

252. *dung sgra* = *śaṅkhaśabda*, Negi 6: 2208 *dung gi sgra*.

253. *rol mo'i glu mkhan*: FA 1573 (no. 369) renders 'a musician, a singer'. *glu mkhan* = *gāyana*, Negi 2: 574, BHSD 211 *gāyanaka*.

254. *mno nas* = *ādāya*, Negi 7: 2989. FA 1573 (no. 369) renders 'heard'.

255. *gsum la skyabs su 'gro ba* = *triśaraṇagamana*, Negi 16: 7373.

256. *mnyan pa*: see above [104].

257. *khrus pa*: see above [42].

258. *khrus ras*: see above [90].

259. *tshong dpon gyi bu*: see above [26].

260. *dhānuṣkārin*: cf. BHSD 284, 'name of a certain flowering tree'; DOP II 460, *dhanukārikā*, °-kāri(n), idem.

261. *spos 'tshong*: see above [14].

262. *spos kyi ri lu*: see above [34].

263. *nor lha'i bu grags*: *nor lha'i bu* = *vāsudeva*, Mvy 3132.

The Tathāgata Kṣemottamarāja, when he was a king
 First aspired to achieve awakening
 When he invited the Tathāgata Buddha of Great Array (*Bkod chen sangs rgyas*)
 Together with the bhikṣusaṃgha. [369]

The Tathāgata Tiṣya, when he was a carpenter²⁶⁴
 First aspired to achieve awakening
 When with joined palms he venerated²⁶⁵
 The Sugata Endowed with Moonlight (*Zla ba'i 'od ldan pa*).²⁶⁶ [370]

The Sugata Mahāraśmi, when he was a gardener²⁶⁷
 First aspired to achieve awakening
 When he prepared and offered plant dyes²⁶⁸
 For the Sugata Radiance of the Gods (*Lha yi 'od zer*). [371]

The Tathāgata Vidyutprabha, when he was a potter²⁶⁹
 First aspired to achieve awakening
 When for four months he offered jars²⁷⁰ full of water
 To the Sugata Translucent Radiance (*'Od gsal*). [372]

The Sugata Guṇavisṛta when he was sick²⁷¹
 First aspired to achieve awakening
 When he offered an iron vessel²⁷²
 To the Tathāgata Rejoicing in Merit (*Bsod nams dgyes*). [373]

The Sugata Ratna,²⁷³ when he was a merchant's son²⁷⁴
 First aspired to achieve awakening
 When he offered a string of pearls
 To the Sugata Lion Mind (*Seng ge'i blo gros*). [374]

The Tathāgata Śrīprabha, as an aromatics dealer's son²⁷⁵
 First aspired to achieve awakening when he offered

²⁶⁴. *shing mkhan*: see above [107].

²⁶⁵. *thal sbyar phyag byas* = *thal mo sbyar byas*: Negi 5: 2014 *kṛtāñjali*. Mvy 1766 *añjalikarma* = *thal mo sbyar ba*. Also at [430].

²⁶⁶. *zla ba'i 'od ldan pa*: as the name of a past Buddha, cp. above [310].

²⁶⁷. *tshal gyi las byed*: see above [67].

²⁶⁸. *ljon pa'i tshon*: *ljon pa* = *vrkṣa*, Negi 4: 1463, Mvy 4225. *tshon* = *raṅga*, Negi 11: 4930, Mvy 5915 *tshon rtsi*. Cf. MW 862 'an extract obtained from Acacia Catechu'.

²⁶⁹. *rdza mkhan*: see above [76].

²⁷⁰. *bum pa* = *gola*, Mvy 9415, BHSD 217.

²⁷¹. *nad pa* = *ātura*, Mvy 4101.

²⁷². *lcags kyi snod*: *lcags* = *loha*, Negi 3: 1156, Mvy 5983.

²⁷³. *rin po che*: Weller 81 *maṇi*, (*ratna*?); FA 1575 (no. 379) *ratna*; Khotanese *ratnau* (Bailey 1951: 81, no. 356).

²⁷⁴. *tshong dpon gyi bu*: see above [26].

²⁷⁵. *spos 'tshong*: see above [14].

Lily flowers and cloth suffused with fragrant powder²⁷⁶
To the Tathāgata Supreme on this Earth (*Sa gtso*). [375]

The Sugata Kṛtavarman, when he was a *devaputra*²⁷⁷
First aspired to achieve awakening
When he recited stanzas of praise
To the Tathāgata Radiance of Jewels (*Rin chen 'od*).²⁷⁸ [376]

The Sugata Simhahasta, when he was a gardener²⁷⁹
First aspired to achieve awakening
When he offered vessels of flowers²⁸⁰
To the Sugata Superb Radiance (*'Od zer bzang po*). [377]

The Sugata Supuṣpa, when he was a scribe²⁸¹
First aspired to achieve awakening
When he offered birch-bark scrolls²⁸²
To the Tathāgata Manifold Teachings (*Sna tshogs gsung*).²⁸³ [378]

The Sugata Ratnottama, when he was a porter who carried plaster²⁸⁴
First aspired to achieve awakening
When he offered a lamp
To the Tathāgata Beloved of the Moon (*Zla ba sdug*).²⁸⁵ [379]

The Sugata Sāgara,²⁸⁶ when he was a musician²⁸⁷
First aspired to achieve awakening
When he beat great drums²⁸⁸
For the Tathāgata Moon Parasol (*Zla ba'i gdugs*). [380]

The Tathāgata Dharaṇīdhara, when he was a blacksmith²⁸⁹

^{276.} *phyé mas bkang ba'i ud pala na bza'*: cf. above [360].

^{277.} *lha'i bu*: see above [83].

^{278.} *rin chen 'od*: as the name of a past Buddha, see above [298].

^{279.} *tshal gyi las byed*: see above [67].

^{280.} *phur ma*: see above [208].

^{281.} *yig mkhan*, Negi 13: 5772 *kāyastha*, Mvy 3811. MW 274 'a particular caste or man of that caste, the Kāyath or writer caste (born from a Kshatriya father and Śūdra mother)'.

^{282.} *gro ba'i glegs ma*: *gro ba*: see above [248]. *glegs bam*, Negi 2: 576 *patra*. For references to the use of birchbark in Buddhist literature, see Skilling 2014.

^{283.} *sna tshogs gsung*: as the name of a past Buddha, see above [117].

^{284.} *shal khyer*: *shal ba* = *lepya*, 'plaster' Negi 12: 5144 (see also *shal ba mkhan po*, *palagaṇḍa*, *lepakaḥ*, Negi 15: 5145 (references from *Amarakośa*). We cannot find a parallel to this compound, but porters carrying plaster would be common as workers, including at the sites of stūpas and vihāras. FA 1575 (no. 385) has 'gravel carrier'.

^{285.} *zla ba sdug*: same name for a past Buddha, above [316].

^{286.} *rgyal mstho*: cf. Khotanese *samudrrau* (Bailey 1951: 81, no. 362).

^{287.} *rol mo mkhan*: see above [13].

^{288.} *rnga bo che dag brdung ba byas*: see above [50].

^{289.} *mgar ba*: Negi 2: 665 *karmāka*. Also at [474], [520], [556], [684], [691].

First aspired to achieve awakening
 When he offered a knife²⁹⁰
 To the Tathāgata All-Seeing (*Kun tu gzigs*).²⁹¹ [381]

The Sugata Arthabuddhi, when he was the son of the Sun God²⁹²
 First aspired to achieve awakening
 When he scattered *mandārava* flowers²⁹³
 Over the Tathāgata Unstained (*Gos pa med*). [382]

The Sugata Guṇagaṇa, when he was a physician²⁹⁴
 First aspired to achieve awakening
 When he laid a bridge of stone slabs over a swamp²⁹⁵
 For the Tathāgata Moving with Preeminence (*Grags bla bzhud pa*).²⁹⁶ [383]

The Sugata Guṇagaṇa,²⁹⁷ when he was a physician²⁹⁸
 First aspired to achieve awakening
 When he offered a myrobalan fruit²⁹⁹
 To the Tathāgata Moon Face (*Zla ba'i zhal*). [384]

The Sugata Ratnāgni, when he was a caravan leader³⁰⁰
 First aspired to achieve awakening
 When he offered a *vaidūrya* vessel filled with water
 To the Tathāgata God of the Nāgas (*Klu yi lha*). [385]

The Sugata Lokāntara,³⁰¹ when he was a market merchant³⁰²
 First aspired to achieve awakening
 Under the Tathāgata Mass of Virtues (*Yon tan phung po*)³⁰³
 When he offered torches to the saṃgha.³⁰⁴ [386]

290. *mtshon cha*: Negi 11: 4999 *śastra*, Mvy 6106.

291. *kun tu gzigs*: see above [36].

292. *lha'i bu*: see above [83].

293. *me tog man dā ra ba*: see above [48].

294. *sman pa*: see above [4].

295. *'dam rdzab dag tu rdo lbe zam btsugs*: *'dam rdzab*: see above [142]; for *rdo lbe*: see above [200], for *zam*: see above [107].

296. *grags bla bzhud pa*: *grags bla* = *yaśottara*, as a Bhadrakalpika Buddha's name, see [204] (= Weller 205); *bzhud pa* regularly –*gāmin*; possibly, *yaśottaragāmin*.

297. *yon tan tshogs*: normally *yon tan* = *guṇa*, *tshogs* = *gaṇa*, but here there is disagreement about the name. FA 1577 (no. 390) *guṇagaṇa*, Weller 391 *guṇacakra*, *guṇagaṇa*, Chinese 德輪 [*de lun*] = *guṇacakra*, Khotanese *gunicakrrau* (Bailey 1951: 81, no. 366).

298. *sman pa*: see above [4].

299. *skyu ru ra yi 'bras bu*: see above [53].

300. *ded dpon*: see above [125].

301. *'jig rten 'das pa*: Weller does not give the Sanskrit equivalent. We follow FA 1577 (no. 392).

302. *tshong 'dus pa*: see above [219].

303. *yon tan phung po*: *guṇaskandha* or *guṇarāśi*. As Bhadrakalpika Buddha's name, see [211] (*guṇaskandha* = Weller 212), [751] (*guṇarāśi* = Weller 758). Same name for a past Buddha at [494].

304. *'od sgron*: cf. above [24].

The Sugata Lokacandra, when he was a cakravartin king³⁰⁵
 First aspired to achieve awakening
 When he offered a thousand monastic residences³⁰⁶
 To the Tathāgata Mind of Virtue (*Yon tan blo*). [387]

The Tathāgata Madhurasvararāja, when he was a brahman
 First aspired to achieve awakening
 Under the Tathāgata Best of Flowers (*Me tog mchog ma*)
 When he built a meditation hall³⁰⁷ for the saṃgha of the four directions.³⁰⁸ [388]

The Sugata Brahmaketu, when he was a brahman's son³⁰⁹
 First aspired to achieve awakening
 When he offered cloth made of *kuśa* grass
 To the Tathāgata Delight of the World (*'Jig rten dga'*).³¹⁰ [389]

The Sugata Gaṇimukha, when he was a brahman
 First aspired to achieve awakening
 When he offered a pot full of water³¹¹
 To the Tathāgata Immeasurable Brilliance (*Gzi brjid dpag med*).³¹² [390]

The Sugata Siṃhagati, when he was a One-Continent King³¹³
 First aspired to achieve awakening
 When he offered a *yojana* of fine cloth and carpets³¹⁴
 To the Tathāgata Banner of Truth (*Bden pa'i tog*).³¹⁵ [391]

The Sugata Ugradatta, when he was a merchant's wife³¹⁶
 First aspired to achieve awakening
 When he sprinkled handfuls of [incense] powder³¹⁷
 Over the Sugata Sun Light (*Nyi 'od*). [392]

305. *'khor sgyur*: see above [5].

306. *gtsug lag khang*: see above [62].

307. *bsam gtan khang*: cf. Negi 16: 7431 *bsam gtan gyi gnas* = *dhyānagāra*, MW 521 'a room to indulge in meditation'.

308. *phyogs bzhi'i dge 'dun*: see above [286].

309. *bram ze'i bu*: see above [3].

310. *'jig rten dga*: cp. *'jig rten dga 'ba, lokapriya*. As a Bhadrakalpika Buddha's name, see [952] (= Weller 961).

311. *ril ba*: see above [76].

312. *gzi brjid dpag med*: *amitatejas*. As a Bhadrakalpika Buddha's name, see [206] (= Weller 207).

313. *gling gcig rgyal po*: a king, here a Cakravartin, who governs one continent. There are four types or grades of Cakravartin, classified by their wheels and the number of continents over which they rule. In ascending order, the first has a wheel made of iron, and governs only a single continent; the second has a wheel made of copper, and governs two continents; the third has a silver wheel and reigns over three continents; the fourth and highest has a wheel of gold and reigns over all four continents. See *Abhidharmakośa* III 95–96 (Pradhan 184, LVP Tome II 196–198; Sangpo II 1100–1101).

314. *ras bcos gding ba*: for *ras bcos*: see above [33], for *gding ba*: see above [122].

315. *bden pa'i tog*: same name for a past Buddha, above [291].

316. *tshong dpon gyi chung ma*: see above [166].

317. *phye ma spar gang*: see above [69].

The Sugata Dharmesvara, when he was a garland maker³¹⁸
 First aspired to achieve awakening
 When he spread out flowers as an offering³¹⁹
 For the Tathāgata Lustre of Elixir (*Bdud rtsi'i 'od*). [393]

The Sugata Tejasrabha, when he was a *devaputra*³²⁰
 First aspired to achieve awakening
 When he offered a grass seat to the Tathāgata
 Delight in Teaching (*Ston par dgyes pa po*) when he sat at Bodhimaṇḍa. [394]

The Sugata Mahāraśmi, when he was a landowner³²¹
 First aspired to achieve awakening
 When he offered ten million bolts of fine cloth³²²
 To the Tathāgata Secretly Pleased (*Gsang bar dgyes*). [395]

The Sugata Ratnayaśas, when he was a prince³²³
 First aspired to achieve awakening
 When he offered a perfumed canopy³²⁴
 To the Tathāgata Lustre of Wealth (*Dbyig gi 'od zer*). [396]

The Sugata Gaṇiprabhāsa, when he was a jeweller
 First aspired to achieve awakening
 When he scattered handfuls of jewels
 Over the Tathāgata Mine of Merit (*Bsod nams 'byung gnas*). [397]

The Sugata Anantayaśas, when he was a caravan leader's son³²⁵
 First aspired to achieve awakening
 When he offered a canopy of cloth³²⁶
 To the Sugata Glorious Flower (*Me tog dpal*).³²⁷ [398]

The Sugata Amogharaśmi, when he was a sea merchant³²⁸
 First aspired to achieve awakening
 When he scattered handfuls of red pearls
 Over the Tathāgata Hands of Virtue (*Yon tan phyag ldan*). [399]

^{318.} *phreng rgyud mkhan*: see above [2].

^{319.} *me tog chal par bkram pa*: see above [275].

^{320.} *lha'i bu*: see above [83].

^{321.} *khyim bdag*: see above [11].

^{322.} *ras bcos*: see above [33].

^{323.} *rgyal bu*: see above [45].

^{324.} *bla re*: see above [38].

^{325.} *ded dpon gyi bu*: see above [125].

^{326.} *na bza'i bla re dag*: see above [56].

^{327.} *me tog dpal*: same name for a past Buddha, above [350].

^{328.} *rgya mtsho'i tshong pa*: see above [28].

The Sugata R̥sideva, when he was a r̥ṣi
 First aspired to achieve awakening
 When he offered a leaf-parasol³²⁹
 To the Tathāgata Dharma Lamp (*Chos kyi sgron ma*).³³⁰ [400]

The Sugata Janendra, when he was a cakravartin king³³¹
 First aspired to achieve awakening
 When he offered the four continents³³²
 To the Tathāgata Pervasive Lustre (*Kun tu 'od zer*). [401]

The Sugata Dr̥hasaṃgha, when he was king of a border country³³³
 First aspired to achieve awakening
 When he offered a meditation walkway strewn with thousands of flowers
 To the Tathāgata Voice of Brahma (*Tshangs pa'i dbyangs can*). [402]

The Tathāgata Supakṣa, when he was a gold merchant³³⁴
 First aspired to achieve awakening
 When he offered a meditation walkway covered with strips of gold³³⁵
 To the Tathāgata Great Array (*Bkod pa chen po*). [403]

The Sugata Ketu, when he was a young goldsmith³³⁶
 First aspired to achieve awakening
 When he prepared and offered elegant lamps
 To the Tathāgata Liberation Sun (*Thar pa'i nyi ma*). [404]

The Sugata Kusumarāṣṭra, when he was a grass-seller³³⁷
 First aspired to achieve awakening
 When he scattered grass to cover a meditation walkway
 For the Tathāgata Firm Effort (*Brtson 'grus brtan po*).³³⁸ [405]

The Sugata Dharmamati, when he was a market merchant³³⁹
 First aspired to achieve awakening

³²⁹. *lo ma dag gi gdugs*: see above [84].

³³⁰. *chos kyi sgron ma*: cp. *dharmapradīpa* in compound names at [979] (*chos sgron gdugs* = Weller 985), [984] (*chos sgron spyān* = Weller 989).

³³¹. *'khor los sgyur ba*: see above [5].

³³². For the four types of Cakravartin see note at [391].

³³³. *mtsha' 'khob rgyal po: miha' 'khob*, Negi 5: 2094 *pratyaṇṭa*, Mvy 5268.

³³⁴. *gser 'tshong*: Negi 16: 7393 *hairaṇyaka*.

³³⁵. *gser gyi glegs ma*: cf. Negi 16: 7378 *suvarṇapatra* = *gser gyi glegs bam*, which can either be a strip or plate of gold or, perhaps, fine gold leaf.

³³⁶. *gser mgar*: see above [23].

³³⁷. *rtswa 'tshong*: see above [297].

³³⁸. *brtson 'grus brtan po*: cp. *brtson 'grus brtan pa, dr̥dhavīrya*. As a Bhadrakalpika Buddha's name, see [133] (= Weller 132). Cf. *dr̥dhavīrya, Kāśyapaparivarta* 153.

³³⁹. *tshong dus pa*: see above [219].

Under the Tathāgata Intellectual Light (*Blo yi 'od ldan*)
When he swept the market roads clean. [406]

The Sugata Anilavegagāmin, when he was a young *dhing ta*³⁴⁰
First aspired to achieve awakening
When he offered a fan³⁴¹
To the Tathāgata Renowned for Virtue (*Yon tan grags pa*).³⁴² [407]

The Sugata Sucittayaśas, when he was a surgeon³⁴³
First aspired to achieve awakening
When he offered a 'starlight gem'³⁴⁴
To the Tathāgata Good Mind (*Legs pa'i blo*). [408]

The Sugata Dyutimant, when he was a royal messenger³⁴⁵
First aspired to achieve awakening
When he circumambulated the Tathāgata
Measureless Array (*Bkod pa dpag med*) three times. [409]

The Sugata Marutskandha, as a cakravartin's chief minister³⁴⁶
First aspired to achieve awakening
When he presented gold and coral³⁴⁷
To the Tathāgata Lion-toothed (*Seng ge'i mche ba*). [410]

The Sugata Guṇagupta, when he was a traveller³⁴⁸
First aspired to achieve awakening
When he paved the road with stone slabs³⁴⁹
For the Tathāgata Power of Merit (*Bsod nams mthu rtsal*). [411]

³⁴⁰. *dhing ta*: we do not know the exact meaning, FA 1583 (no. 413) transliterates as 'an apprentice of a *dhingta*'.

³⁴¹. *bsil yab*: see above [152].

³⁴². *yon tan grags pa*: *guṇakīrti*. As Bhadrakalpika Buddha's name, see [121] (= Weller 119), [441] (= Weller 448).

³⁴³. *gtar mkhan*: Cf. Negi 5: 1710 *raktāvasēcana* = *gtar ba*. For *gtar mkhan*, see the '*Phags pa yang dag par spyod pa'i tshul nam mkha'i mdog gis 'dul ba'i bzod pa* (D 263, 131b2-3): *rigs kyi bu 'di lta ste dper na gtar mkhan mkhas pa la la mchog tu dri mi zhim pa dang ldan pa'i sman gyi yo byad kyi mi zhar ba dang long ba nams kyi mig gi nad cung zad tsam rab tu zhi bar byed do*, here *gtar mkhan mkhas pa* probably indicates an oculist who can skillfully use eye instruments. *gtar mkhan* also occurs in the *Saddharmasmṛtyupasthāna* (D 287, 253b7), Chinese is 刀稍 ... (技術) [*dao shuo* ... (*jī shu*)], that means some kind of technique related to knife.

³⁴⁴. *nor bu skar 'od*: Negi 7: 2891 *jyotiṣprabhāratna*, Mvy 5963. We cannot identify a precise gem with this name.

³⁴⁵. *rgyal po'i pho nya*: see above [65].

³⁴⁶. '*khor sgyur*: see above [5].

³⁴⁷. *byi ru*: Negi 9: 3825 *vidrūma*, *pravāḍa*, Mvy 5947, 5948, BHSD 385 *pravāḍa*.

³⁴⁸. '*dron po* = '*gron po*, Negi 2: 735 *sārtha*, *sārthika*, *adhvaga*, etc. Cf. above [131] '*dron pa*. FA 1585 (no. 416) 'lightkeeper'.

³⁴⁹. *rdo stegs*: Negi 6: 2702 *śīlātala*.

The Sugata Arthamati, when he was a brahman endowed with five superknowledges³⁵⁰
 First aspired to achieve awakening
 When he bowed his head in homage at the feet
 Of the Tathāgata Best of the Gods (*Lha mchog*). [412]

The Sugata Abhaya, when he was caretaker of an irrigation channel³⁵¹
 First aspired to achieve awakening
 When he meditated on loving kindness for seven days³⁵²
 Under the Tathāgata Living Observantly (*Rnam par gzig gnas*). [413]

The Tathāgata Sthitamitra, when he was a cloth merchant³⁵³
 First aspired to achieve awakening
 When he offered storied mansions³⁵⁴ strewn with Kauśeya silk³⁵⁵
 To the Tathāgata Caitya of the Gods (*Lha yi mchod rten*). [414]

When he was a monk, the Sugata Prabhāsthitakalpa
 Put forth effort to protect the Saddharma³⁵⁶
 And first aspired to achieve awakening
 Under the Tathāgata Lighting Lustre (*Glog gi 'od zer*). [415]

The Sugata Maṇicaraṇa, when he was a merchant's son³⁵⁷
 First aspired to achieve awakening
 When he tossed a bouquet of lily flowers³⁵⁸
 To the Tathāgata Rejoicing in Victory (*Rgyal bar dgyes*). [416]

The Sugata Mokṣatejas, as a city governor's daughter³⁵⁹
 First aspired to achieve awakening
 When he offered the first alms³⁶⁰
 To the Tathāgata Meru Banner (*Lhun po'i rgyal mtshan*). [417]

The Tathāgata Sundarapārśva, when he was a herdsman³⁶¹
 First aspired to achieve awakening
 When he offered clarified butter³⁶²

350. *lga mngon shes pa po = mngon par shes pa lga dang ldan pa*, Negi 3: 1069 *pañcābhijñā*.

351. *chu rka*: for *rka*, cf. Negi 1: 134 *prañāli*, *kulya*.

352. *byams pa bsgoms*: Negi 9: 3812 *maitrībhāvanā*.

353. *gos 'tshong*: see above [33].

354. *khang brtsegs*: see above [11].

355. *mon dar*: Negi 10: 4508 *kauśeya(ka)*, Mvy 8396, 9165.

356. *spro (ba)*: Negi 8: 3453 *utsāha*, Mvy 2100.

357. *tshong dpon bu*: see above [26].

358. *chang pa*: see above [281].

359. *grong dpon*: see above [111].

360. To make the first offering of food to a newly awakened Buddha is a source of immense merit, as in the case of the traveling merchants Trapuṣa and Bhallika who offered the first food to Śākyamuni.

361. *phyugs rdzi*: see above [15].

362. *zhun mar*: Negi 12: 5189 *sarpi*, Mvy 5835 *mar gsar*.

To the Tathāgata Luminous Blossoms (*Me tog 'od*). [418]

The Sugata Subuddhi, as the son of a rich man³⁶³
 First aspired to achieve awakening when he offered
 Food to a Buddhist monk, a reciter [of the Dharma]³⁶⁴
 Under the Tathāgata Highest Intellect (*Blo gros mchog ma*). [419]

The Sugata Samantadarśin, when he had gone forth
 As a monk for only seven days, first aspired to achieve awakening
 When he rejoiced in the well-expounded teaching
 Of the Tathāgata Aromatic Incense (*Spos kyi ngad ldan*). [420]

The Sugata Jñānavara, when he was a monk
 First aspired to achieve awakening
 When he rejoiced in this Samādhi³⁶⁵
 Under the Tathāgata Power of Merit (*Yon tan mthu rtsal*). [421]

The Tathāgata Brahmavāsa,³⁶⁶ when he was a prince³⁶⁷
 First aspired to achieve awakening
 When he worshipped the Tathāgata Distinguished Intellect (*Blo gros khyad par*)
 With five types of musical instruments.³⁶⁸ [422]

The Tathāgata Satyaruta, when he was a landowner³⁶⁹
 First aspired to achieve awakening
 When he filled an almsbowl with milk and gave it
 To the Tathāgata Bright Ṛṣi (*Drang srong gsal*). [423]

The Tathāgata Subuddhi, when he was a physician³⁷⁰
 First aspired to achieve awakening
 When he offered nine yellow myrobalan fruits³⁷¹
 To the Tathāgata Jewel Lamp (*Rin chen sgron*).³⁷² [424]

³⁶³. *phyug po*: see above [295].

³⁶⁴. *sangs rgyas kyi dge slong kha ton 'don pa*: *sangs rgyas kyi dge slong* = *buddhabhikṣu*? We have *sangs rgyas kyi dge bsnyen* = *buddhopasāka*, Negi 16: 7045. *kha ton 'don pa* = *kha ton byes pa*, cf. Negi 1: 302 *svādhyāyita*.

³⁶⁵. *ting 'dzin 'di*, 'this samādhi', should refer to the *Bhadrakalpika-samādhi*, for which see Skilling 2010, especially p. 216.

³⁶⁶. *tshangs gnas*: Sanskrit from Weller 430, Chinese 梵財 [*fan cai*]; the Khotanese has *brrāhmavasau* (Bailey 1951: 82, no. 404). FA 1587 (no. 428) gives *brahmasthita*.

³⁶⁷. *rgyal bu*: see above [45].

³⁶⁸. *yan lag lnga ldan sil snyan*: *yan lag lnga*, Negi 13: 5736 *pañcāṅga*. Negi 16: 7082 *tūrya*, Mvy 5021. *Pañcatūr* = *sil snyan sna lnga*, Suvarṇaprabha. Cf. BHSD 315 *pañcāṅgika* (1) (epithet of *tūrya*); PED 388 *pañcāṅgikaturīya* (listing *ātata*, *vitata*, *ātata-vitata*, *ghana*, *susira*, for which see also DOP I 293 s.v. *ātata*).

³⁶⁹. *khyim bdag*: see above [11].

³⁷⁰. *sman pa*: see above [4].

³⁷¹. *a ru ra yi 'bras bu*, *harītakī-phala*: see above [67].

³⁷². *rin chen sgron*: *ratnapradīpa* (see TSD 2260).

The Sugata Baladatta, when he was a merchant's son³⁷³
 First aspired to achieve awakening
 When he had the monastic residences coated with plaster³⁷⁴
 Under the Tathāgata Blazing Brilliance (*Gzi brjid 'bar ba*).³⁷⁵ [425]

The Sugata Simhagati, when he was a sea merchant³⁷⁶
 First aspired to achieve awakening
 When he scattered handfuls of coral³⁷⁷
 Over the Tathāgata Final Vision (*Gzigs pa tha ma*). [426]

The Sugata Puṣpaketu, when he was a Kṣatriya youth³⁷⁸
 First aspired to achieve awakening
 When he offered a necklace of jewels
 To the Tathāgata Joy in Wealth (*Dbyig la dgyes pa*). [427]

The Sugata Jñānākara, when he was a garland maker³⁷⁹
 First aspired to achieve awakening
 When he offered a lotus pond³⁸⁰
 To the Tathāgata Graceful Array (*Bkod pa mdzes*).³⁸¹ [428]

The Sugata Puṣpadatta, when he was a senior monk³⁸²
 First aspired to achieve awakening
 When he offered lumps of clay³⁸³ for the meditation walkway
 Of the Sugata Heart of Glorious Virtue (*Yon tan dpal gyi snying po*). [429]

The Sugata Guṇagarbha, when he was a ṛṣi
 First aspired to achieve awakening

^{373.} *tshong dpon bu*: see above [26].

^{374.} *gtsug lag khang dag skyong nul*: for *gtsug lag khang* (*viḥāra*): see above [62]. We read *skyang nul* (C F L P S) rather than *skyong nul*. Negi 1: 195 *lepa*, from *Vinayasūtra* 22 and Mvy 6671; *lepāna*, *Saddharma-puṇḍarīka* 52. *Skyang nul bya ba*, *upalepana*, *tathāgatacaityeṣu saṃmārjana-upalepanānupradānena*, *Ratnamegha* in *Śikṣāsamuccaya* (BST 166.22, BB 313.13). D 3940, 368b7: *de bzhin gshegs pa'i mchod rten dag la phyag dar dang skyang nul bya ba 'bul ba*. As a noun, *byug* stands for *upalepana*, *lepa*, *vilepana*; as a verb it translates forms of the root *lip* (see TSD 1653–54).

^{375.} *gzi brjid 'bar ba*: *dīptatejas*. As a Bhadrakalpika Buddha's name, see [876] (= Weller 884).

^{376.} *rgya mtsho'i tshong pa*: see above [28].

^{377.} *byi ru*: see above [410].

^{378.} *rgyal rigs gzhon nu*: *rgyal rigs* = *kṣatriya*, Mvy 3859; *gzhon nu* = *kumāra*, Mvy 4077.

^{379.} *phreng rgyud mkhan*: see above [2].

^{380.} *pad ma'i rdzing bu*: *rdzing bu*, *puṣkariṇī*, Mvy 4178

^{381.} *bkod pa mdzes*: *laḍitavyūha*. As a Bhadrakalpika Buddha's name, see [809] (= Weller 818). *laḍita*, √ *laḍ* (cf. √ *lal*), *laḍati*, 'to play, sport, dally', MW 895; cp. PED 582 *laḷati*, 'to dally, sport, sing'. BHSD 460, *laḍita*, adj., playful, nt. n., playful movement, Mvy 7136. See BHSD 461, *Lalitavyūha*, (1) name of a (*trāyastriṃśa*) devaputra Lal 203.14; 217.6 (Ms. A in both *Laḍita*°); (2) n. of a Bodhisattva: Lal 290.10; (3) n. of a samādhi: Lal 289.1 ff. (here Lefm. *Laḍita* with best mss., v.l. *Lal*°). In short, *laḍita*, interpreted in Tibetan as *mdzes*, beautiful, is the same as *lalita*.

^{382.} *gnas rten*: C L N *gnas brten*, F *gnas rtan*. We interpret it as *gnas brtan* = *sthavira* which seems more probable. FA 1589 (no. 435) has 'an elder of the city'.

^{383.} *'ji ba'i gong bu*: Negi 4: 1368 *mṛtipiṇḍa*.

When from a distance he venerated³⁸⁴

The Tathāgata Bright Vision (*Gzigs pa gsal*) with joined palms. [430]

The Sugata Yaśoratna, when he was an inspector of trees³⁸⁵

First aspired to achieve awakening

When he scattered *atimukta* flowers³⁸⁶

Over the Tathāgata Power of Nutriment (*Mdangs stobs*).³⁸⁷ [431]

The Sugata Adbhutayaśas, as the son of the potter³⁸⁸

First aspired to achieve awakening

When he offered some water

To the Sugata Perfect Eyes (*Rnam dag spyan*). [432]

The Sugata Anihata, when he was a young *śūdra*³⁸⁹

First aspired to achieve awakening

When he offered *bibhītaka* fruits³⁹⁰

To the Tathāgata Conduct of Knowledge (*Ye shes brtul zhugs*). [433]

The Sugata Abhaya, as the Great King Vaiśravaṇa³⁹¹

First aspired to achieve awakening

When he scattered celestial sandalwood³⁹²

Over the Tathāgata Firm Feet (*Zhabs dag brtan pa*). [434]

The Sugata Sūryaprabha, when he was a royal chaplain³⁹³

First aspired to achieve awakening

When he invited the Sugata Lofty Eyes (*'Phags spyan*)

To the midday meal for seven days.³⁹⁴ [435]

The Sugata Brahmagāmin, when he was a ferryman³⁹⁵

First aspired to achieve awakening

When he pointed out the bank of the river

To the Tathāgata Joy in Liberation (*Thar pa dgyes*). [436]

³⁸⁴. *thal sbyar phyag byas*: see above [370].

³⁸⁵. *shing rtog* = *shing brtag pa*: Negi 15: 6836 *kāṣṭhapratyavekṣaṇa*, for *rtog*, cf. above [30] and [344]. FA 1589 (no. 437) renders 'a tender of trees'.

³⁸⁶. *atimukta*: BHSD 9 'a kind of shrub and its flower'.

³⁸⁷. *mdangs stobs*: *ojobala*. As a Bhadrakalpika Buddha's name, see [840] (= Weller 848).

³⁸⁸. *rdza mkhan gyi bu*: *rdza mkhan*: see above [76].

³⁸⁹. *dmangs rigs*: Negi 10: 4554 *śūdra*, Mvy 3861.

³⁹⁰. *ba ru ra*: *bibhītaka* Negi 9: 3691, Mvy 5797; also Mvy 5796 *vaheḍa* (v.l. *maheda* in fn.) – both listed in section CCXXXII, *oṣadhi-nāmāni*. BHSD 475, *vaheḍa*, referring to Ardhmagadhi *bahelaga*, other Prakrit *baheḍaya*, Pali *vibhītaka*, 'a certain tree', which is not very helpful. PED 630 *vibhītaka* and MW 934 *vahedaka* give 'Terminalia Belerica', a tree with medicinal fruits used in Āyurveda for their laxative and other properties.

³⁹¹. *rgyal chen rnam thos bu*: Vaiśravaṇa, one of the Four Great Kings.

³⁹². *lha rdzas*: Negi 16: 7536 *divya*.

³⁹³. *rgyal po yi mdun 'don*: see above [141].

³⁹⁴. *gdugs tshod*: see above [5].

³⁹⁵. *mnyan pa*: see above [104].

The Sugata Vikrāntadeva, when he was a merchant
 First aspired to achieve awakening when he constructed
 An entrance hall³⁹⁶ for the saṃgha of the four directions.³⁹⁷
 Under the Tathāgata Grand Melody (*Dbyangs chen*). [437]

The Sugata Jñānapriya, when he was a stonemason³⁹⁸
 First aspired to achieve awakening
 When he offered ambrosia³⁹⁹
 To the Tathāgata Best in the Realm (*Yul 'khor mchog*). [438]

The Tathāgata Satyadeva, when he was a herbalist
 First aspired to achieve awakening
 When he provided a constant supply of herbal remedies⁴⁰⁰
 To the Tathāgata Lustre of Good Conduct (*Legs par spyod pa'i 'od*). [439]

The Sugata Maṇigarbha, when he was a young fisherman⁴⁰¹
 First aspired to achieve awakening
 When he offered four flowers
 To the Sugata Action of (the asterism) Svāti (*Sa ri las*).⁴⁰² [440]

The Sugata Guṇakīrti, when he was practicing severe asceticism⁴⁰³
 First aspired to achieve awakening
 When he offered a vessel for holding coals⁴⁰⁴
 To the Tathāgata Radiant Virtue (*Yon tan gsal*). [441]

The Sugata Jñānaśrī, when he was son of a cook
 First aspired to achieve awakening
 When he filled and offered an alms bowl with food⁴⁰⁵
 To the Tathāgata Effulgent Renown (*Rnam par snang mdzad grags*). [442]

³⁹⁶. *sgo gang*: we read as *sgo khang* (C N S) = *niryūha*, architectural element, a large gate or tower – Negi 2: 834, Mvy 4360, 5525, BHSD 305 ('as an architectural term, *turret* or other excrescence on a building'). *niryūha* also occurs in *Mahāvastu* (*Mahāvastu-Avadāna Word Index* 149a) and in Pali (PED 369, 'pinnacle, turret, gate'). See also AsDh III 301–302, *dvāra-koṣṭha*, *dvāra-koṣṭhaka*, 'das Torhaus'.

³⁹⁷. *phyogs bzhi'i dge 'dun*: see above [286].

³⁹⁸. *rdo mkhan*: Negi 6: 2672 *śīlākūṭṭa*, Mvy 3783.

³⁹⁹. *zhal zas*: see above [119].

⁴⁰⁰. *snyun gyi gsos sman*: see above [61].

⁴⁰¹. *nya ba*: Negi 4: 1481 *mātsika*, Mvy 3756.

⁴⁰². *sa ri las*: *sa ri*, Negi 16: 7038 *svāti*, Mvy 3199. Svāti is the star Arcturus and the 13th and 15th lunar asterism.

⁴⁰³. *dka' spyod*: Negi 1: 99 *duṣkaracaryā*, Mvy 6679.

⁴⁰⁴. *zhugs ling* = *zhugs gling*: Negi 12: 5182 *bhraṣṭakā*, Mvy 9010 *aṅgārasthāpanaśakaṭikā*. BHSD 521 'a (prob. movable) vessel for holding coals, for cooking'. Also at [561].

⁴⁰⁵. *bca' ba*: see above [119].

The Sugata Asita,⁴⁰⁶ when he had a single dependency (?)⁴⁰⁷

First aspired to achieve awakening

When he invited the Tathāgata Best of Display (*Snang ba'i mchog*) to the midday meal
and drove away the flies.⁴⁰⁸ [443]

The Sugata Dr̥dhavrata, when he was a chief minister⁴⁰⁹

First aspired to achieve awakening

When he offered a residence

To the Tathāgata Rejoicing in Vision (*Dgyes par gzigs*). [444]

The Sugata Maruttejas, at the time of the Saddharma's decline

Said “teach, teach!” to a dharmabhāṇaka monk⁴¹⁰

And first aspired to achieve awakening

Under the Tathāgata Moon-like Teachings (*Zla ba lta bur gsung*). [445]

The Sugata Brahmamuni, when he was a king

First aspired to achieve awakening

When he offered his city

To the Tathāgata Teacher's Voice (*Bla ma'i dbyangs*). [446]

The Sugata Śanaīrgāmin, when he was a dependent monk⁴¹¹

First aspired to achieve awakening

When he offered vinegar⁴¹²

To the Tathāgata Glory of Merit (*Bsod nams dpal*). [447]

The Sugata Vratatapas, when he was a sweeper⁴¹³

First aspired to achieve awakening

When he swept the road clean for ten cubits

For the Tathāgata Knower of Summaries (*Bsdu ba mkhyen pa po*). [448]

The Sugata Arciskandha, when he was a landowner⁴¹⁴

First aspired to achieve awakening

When without fear he invited the Tathāgata

King of Qualities (*Mtshan gyi rgyal po*) into the forest. [449]

^{406.} *bcings med*: Negi 3: 1146 *abaddha*, but Weller 451 *asita*, Chinese 無縛 [wu fu] also indicates *abaddha*, the Khotanese has *asidevau* (Bailey 1951: 82, no. 425). *Asita* probably comes from **asubaddha*.

^{407.} *rtēn bcas*: Negi 5: 1776 *sāśraya* (only in technical Abhidharmic sense with reference to *citta-cetasa*). Also at [481], [616], [719], [750], [756]. *Rten* can also be *niśraya*, and may be a status defined by Vinaya. The term is not clear to us.

^{408.} *gdugs tshod*: see above [5].

^{409.} *blon che*: see above [51].

^{410.} *chos smra*: Mvy 2764.

^{411.} *rkyen pa*: we do not understand the meaning in this context, Negi 1: 149 *rkyen pa* = *skyen pa*, see Negi 1: 230 *śīghra*, *āśu*, *laghu*, *kṣīpra*, none of these seems does not fit here. Cf. above [351] *rkyen bcas*.

^{412.} *so bi ra ka* = *sovīraka*, Pali word. Cf. Mvy 5711 *āmla* = *skyur ba*.

^{413.} *phyag dar pa*: see above [346].

^{414.} *khyim bdag*: see above [11].

The Sugata Mahātejas, when he was a prince⁴¹⁵
 First aspired to achieve awakening
 When he offered ornaments to the Tathāgata
 Feverless Mind (*Rims nad med pa yi blo mnga*).⁴¹⁶ [450]

The Sugata Campaka, when he was a vassal king⁴¹⁷
 First aspired to achieve awakening
 When he offered *mu sni ka*⁴¹⁸
 To the Tathāgata Tamed Noble One (*'Phags pa dul ba*). [451]

The Tathāgata Toṣaṇa, when he was a brahman
 First aspired to achieve awakening
 When he offered a water pot⁴¹⁹
 To the Tathāgata God of the Dharma (*Chos kyi lha*). [452]

The Sugata Sugaṇin, when he was a *devaputra*⁴²⁰
 First aspired to achieve awakening
 When he applauded the Tathāgata Virtue's Elixir (*Yon tan bdud rtsi*)
 When he turned the Wheel of the Dharma.⁴²¹ [453]

The Sugata Indradhvaja, as caretaker of a ceremonial pillar⁴²²
 First aspired to achieve awakening
 When he offered the pillar
 To the Tathāgata Unhindered (*Thogs pa med pa*) as he came to the city. [454]

The Tathāgata Mahāpriya, when he was a physician⁴²³
 First aspired to achieve awakening
 When he presented medication tablets⁴²⁴
 To the Tathāgata Mass of Elixir (*Bdud rtsi'i phung po*). [455]

415. *rgyal bu*: see above [45].

416. *rims nad med pa*: Mvy 6519 *nirjvara*.

417. *rgyal phran*: Negi 2: 775 *māṇḍalikarājā*, Mvy 3974.

418. *mu sni ka*: we have been unable to find the Sanskrit of this apparent transcription. One possibility is *uṣṇikā*, 'rice broth' (synonym of *yāvagū*), but the only source given by MW 220 is lexicographers. The word is not attested in available Buddhist works, and it seems that it could have easily been translated rather than transcribed.

419. *ril ba*: see above [76].

420. *lha bu*: see above [83].

421. *chos kyi 'khor lo bskor*: to 'turn the Dharma Wheel' is a metaphor for the first teaching (often dubbed 'the first sermon' in English) given by a Buddha after his awakening. *legs pa phul* is most probably shorthand for the phrase *sādhukāraṃ dadāti*, to endorse something by saying, 'it is good!' (*sādhu*). To endorse preaching, or, in Mahāyāna sutras, the *dharma-bhāṇaka*, in this way promotes wisdom: for examples see Skilling 2014.

422. *mchod sdong*: *yaṣṭhi*, *stambha*, *yūpa*, Negi 3: 1321–22. Any of these is possible; hence we translate the noncommittal 'ceremonial pillar' (sacred or ritual pillar or post are equally possible).

423. *sman pa*: see above [4].

424. *reng bu*: see above [102].

The Sugata Sumanāpuṣpaprabha, when he was a dancer⁴²⁵
 First aspired to achieve awakening
 When he offered a garland of *sumanā* flowers⁴²⁶
 To the Tathāgata Moon Light (*Zla ba'i 'od ldan*).⁴²⁷ [456]

The Sugata Gaṇiprabha, when he was an alcohol dealer⁴²⁸
 First aspired to achieve awakening
 When he scattered flowers suffused with fragrant powder
 Over the Tathāgata Thunder Roar (*'Brug sgra*).⁴²⁹ [457]

The Tathāgata *Skrūn mdzad* Bodhyaṅga (?),⁴³⁰ when he was a tree deity
 First aspired to achieve awakening
 When he scattered *karṇikā* flowers⁴³¹
 Over the Tathāgata Good Sun (*Dge ba'i nyi ma*). [458]

The Sugata Ojaṃgama, when he was a cartwright⁴³²
 First aspired to achieve awakening
 When he offered couches⁴³³
 To the Tathāgata Fearlessness Gained (*Mi bsnyengs thob*). [459]

The Sugata Suviniścītārtha, when he was was a potter⁴³⁴
 First aspired to achieve awakening
 When he offered a place to stay for one day⁴³⁵
 To the Tathāgata Joy in Skill (*Mkhas pa dgyes*). [460]

The Sugata Vṛṣabha, when he was a son of the chief minister⁴³⁶
 First aspired to achieve awakening
 When he offered a lion throne⁴³⁷
 To the Tathāgata Unerring Mind (*Blo mi 'khrul*). [461]

The Sugata Subāhu, as a jack of all trades⁴³⁸
 First aspired to achieve awakening

425. *gar mkhan*: see above [163].

426. *sna ma'i me tog dag gi phreng ba*: see above [2].

427. *zla ba'i 'od ldan*, a the name of a past Buddha, cp. above [310].

428. *chang 'tshong*: see above [134].

429. *'brug sgra*: Mvy 99 *meghasvara*, BHSD 438, a former Buddha.

430. *skrun mdzad*: we do not know the exact meaning, Weller 466 *bodhyaṅga* = *byang chub yan lag*, Chinese 可樂 [*ke le*] suggests *premaṇīya* or *raṃaṇīya*, the Khotanese has *raucakau* (Bailey 1951: 82, no. 439). *Skrūn/bskrūn (pa)* can be *avaropita*.

431. *kar ni ka yi me tog*: see above [26].

432. *shing rta mkhan*: see above [16].

433. *khri'u dag*: see above [12].

434. *rdza mkhan*: see above [76].

435. *zhag gcig bzhuḡs pa'i gnas*: Also at [475] (*nyin gcig bzhuḡs pa'i gnas*).

436. *blon che*: see above [51].

437. *seng ge'i gdan khri*: regularly (as *seng ge'i khri*) *simhāsana*.

438. *thams cad byed pa*: literally, 'one who does everything'. FA 1599 (no. 468) has 'peddler'.

When he offered a piece of cloth
To the Tathāgata Delighting in Motion ('*Gro ba dga*'). [462]

The Sugata Mahāraśmi, when he was a supervisor of new buliding⁴³⁹
First aspired to achieve awakening
When he offered a myrobalan fruit⁴⁴⁰
To the Tathāgata Supreme God (*Lha yi mchog*). [463]

The Sugata Āśādatta, when he was a bath attendant⁴⁴¹
First aspired to achieve awakening
When he offered bathing soap⁴⁴²
To the Tathāgata Supreme Supernormal Power (*Rdzu 'phrul mchog*). [464]

The Sugata Puṇyābha, when he was poverty-stricken
First aspired to achieve awakening
When he offered warm and nourishing food
To the Tathāgata Parasol of the Gods (*Lha yi gdugs*). [465]

The Sugata Ratnaruta, when he was a painter⁴⁴³
First aspired to achieve awakening
Under the Tathāgata Lustre of the Nāgas (*Klu yi 'od ldan*)
When he painted an image of the Tathāgata. [466]

The Sugata Vajrasena, when he was a matted-hair ascetic without bonds (?)⁴⁴⁴
First aspired to achieve awakening
When he offered a stone slab
To the Tathāgata Vehement Strength (*Mthu rtsal drag shul can*). [467]

The Tathāgata Samṛddha, when he was a garland maker⁴⁴⁵
First aspired to achieve awakening
When he offered a garland of *campaka* flowers⁴⁴⁶
To the Tathāgata Glory of Dharma (*Chos kyi gzi brjid*). [468]

The Sugata Siṃhabala, when he was a sweeper⁴⁴⁷
First aspired to achieve awakening

^{439.} *lag bla*: see above [322].

^{440.} *skyu ru ra*: see above [53].

^{441.} *khrus pa*: see above [42].

^{442.} *bkru ba'i chal*: cf. above [42].

^{443.} *ri mo mkhan*: Negi 14: 6365 *citrakara*, Mvy 3782. Also at [500], [974].

^{444.} *bcings pa med pa po*: *bcings pa* is *baddha*, *bandhana*. *ral pa can*: Negi 14: 6339 *jaṭila*. A 'matted-hair ascetic without bonds' does not make good sense, since it is axiomatic that only the Buddhist path leads to release from bondage.

^{445.} *phreng rgyud mkhan*: see above [2].

^{446.} *tsam pa ka*: *Campaka* can also refer to the magnolia flower, cf. above [25].

^{447.} *phyag dar pa*: see above [346].

To the Tathāgata End of Becoming (*Srid pa'i mtha'*)

When he carried that Fortunate One on his shoulder across a swamp. [469]

The Tathāgata Netra, when he was a scribe

First aspired to achieve awakening

When he presented a reed pen⁴⁴⁸

To the Tathāgata Refined Modesty (*Khrel yod bzang po*). [470]

The Sugata Kāśyapa, as a monk following the *dhutāṅga* vows⁴⁴⁹

First aspired to achieve awakening when

He sprinkled the meditation walkway from an almsbowl filled with oil

For the Sugata Expansive Form (*Rgya chen gzugs*). [471]

The Tathāgata Prasannabuddhi, when he was a prince⁴⁵⁰

First aspired to achieve awakening

When he offered luminescent flowers⁴⁵¹

To the Tathāgata Divine Eyes (*Lha yi spyan*). [472]

The Sugata Jñānakrama, when he was a sea merchant⁴⁵²

First aspired to achieve awakening

Under the Sugata Clusters of Lustre (*Tshogs kyi 'od zer*)

When, exhausted,⁴⁵³ he called out 'Homage to the Buddha'. [473]

The Sugata Ugratejas, when he was a blacksmith⁴⁵⁴

First aspired to achieve awakening

When he offered a silver almsbowl

To the Tathāgata Best Moon (*Zla ba'i mchog*). [474]

The Sugata Mahāraśmi, when he was a merchant's son⁴⁵⁵

First aspired to achieve awakening

When he offered a place to stay for one day⁴⁵⁶

To the Tathāgata Concentrated in his Entire Being (*Mnyam par bzhang pa'i bdag nyid*).⁴⁵⁷ [475]

448. *ka la man*: this should be Sanskrit *kalama*, cf. Mvy 5900 *smiyig gu*, BHSD 171 'reed (-pen, for writing).'

449. *sbyangs gnas dge slong*: *sbyangs gnas*: Negi 9: 4127 *dhūtavāsana*.

450. *rgyal bu*: see above [45].

451. '*od zer me tog*: cf. Negi 12: 5601 '*od zer gyi me tog rnam pa thams cad* = *sarvākāraraśmikusuma*, in the *Daśabhūmika-sūtra*, the name of a pure *samādhi* achieved by advanced bodhisattvas. Perhaps here the flower offering is produced in meditation.

452. *rgya mtsho'i tshong pa*: see above [28].

453. *nyam thag*: Mvy 7334 *ārta*.

454. *mgar ba*: see above [381].

455. *tshong dpon bu*: see above [26].

456. *nyin gcig bzhugs pa'i gnas*: see above [460] (*zhag gcig bzhugs pa'i gnas*).

457. *mnyam par bzhang pa'i bdag nyid*: *samāhitātman*. As a Bhadrakalpika Buddha's name, cf. [651] *mnyam gzhang bdag nyid* (= Weller 657).

The Sugata Sūryaprabha, when he was a village boy⁴⁵⁸
 First aspired to achieve awakening
 When he spread out a cotton sitting mat⁴⁵⁹
 For the Tathāgata Banner of Virtue (*Yon tan tog*). [476]

The Sugata Vimalaprabha, when he was a chaplain⁴⁶⁰
 First aspired to achieve awakening
 When he offered a sacrificial ground⁴⁶¹
 To the Tathāgata King's Equal (*Skye dbang mtshungs*).⁴⁶² [477]

The Sugata Vibhaktatejas, when he was an alcohol dealer⁴⁶³
 First aspired to achieve awakening
 When he offered a drink made from sugar⁴⁶⁴
 To the Tathāgata Fearless Friend (*Jigs med bshes gnyen*). [478]

The Sugata Anuddhata, when he was a young astrologer⁴⁶⁵
 First aspired to achieve awakening
 When he offered a prastha of millet chaff⁴⁶⁶
 To the Tathāgata Collected Mind (*Bsdu ba'i blo mnga'*). [479]

The Sugata Madhuvaktra, when he was a shoemaker⁴⁶⁷
 First aspired to achieve awakening
 When he offered lily flowers
 To the Tathāgata Enemy Vanquisher (*Dgra thul*).⁴⁶⁸ [480]

The Sugata Candraprabha, when he was ill as a dependent [monk],⁴⁶⁹
 First aspired to achieve awakening
 When he offered fermented *māṣa* beans⁴⁷⁰
 To the Tathāgata Light Bridge (*Zam pa'i 'od*). [481]

458. *grong rdal byis pa*: see above [112].

459. *gding ba*: see above [122].

460. *mdun 'don*: see above [141].

461. *mchod sbyin dag gi ra ba*: Cf. Negi 3: 1326 *yajñavāṭa* = *mchod sbyin gyi gnas*.

462. *Skye dbang mtshungs*: *janendrakalpa*. As a Bhadrakalpika Buddha's name, see [154] (= Weller 143), [522] (= Weller 532), [900] (= Weller 809).

463. *chang 'tshong*: see above [134].

464. *kha ra'i btung ba*: Cf. Negi 1: 316 *kha ra'i chang* = *śarkarāsava*, MW 1058 'spirituous liquor distilled from sugar'.

465. *rtsis pa yi khye'u*: see above [296].

466. *ci tse'i phub ma phrag sta*: *ci tse* = *tsi tsi* (*tsi tshe*), *aṇuphala*, Mvy 5657 (section § CCXXIX, 'bru sna tshogs kyi ming'); BHSD 8 'millet' (ref. to Mvy only). Mvy 5670, *tsi tshe* = *kodrava*. For *phub ma*, see Negi 8: 3514 *tuṣa*, Mvy 5741, MW 452 'the chaff of grain or corn or rice'. Rather than *phrag sta*, we read *pra sta* as a loan word from *prastha* as a weight or measure of capacity: variously calculated at MW 699. The significance of offering millet chaff requires further investigation.

467. *lham mkhan*: see above [20].

468. *dgra thul* = *jītāri*, Negi 2: 648. Same name for a past Buddha at [706].

469. *rten bcas nad pa'i tshe*: the meaning of *rten bcas* is not clear. See [443].

470. *mon sran gre'u*: see above [108].

The Tathāgata Vidyuddatta,⁴⁷¹ when he was a king
 First aspired to achieve awakening
 When he offered a beautiful storied mansion⁴⁷²
 To the Tathāgata Lofty Mountain (*Ri bo brtsegs pa*). [482]

The Sugata Praśāntagāmin, when he was a timber merchant⁴⁷³
 First aspired to achieve awakening
 When he filled vessels with hot water to offer⁴⁷⁴
 To the Tathāgata One-pointed Light (*Rtse gcig 'od*). [483]

The Sugata Akṣobhya
 First aspired to achieve awakening
 Under the Tathāgata Power of Nārāyaṇa (*Sred med bu yi mthu rtsal*)
 When he induced the monks to adhere to non-enmity for life. [484]

The Sugata Arhatkīrti, when he was was a potter⁴⁷⁵
 First aspired to achieve awakening
 When he offered an incense casket⁴⁷⁶
 To the Tathāgata Lionfoot (*Seng ge'i zhabs*). [485]

The Sugata Guṇadharmā, when he was an architect⁴⁷⁷
 First aspired to achieve awakening
 When he offered a house
 To the Tathāgata Joy in Ethical Conduct (*Tshul khrims dgyes*). [486]

The Sugata Laḍitakṣetra,⁴⁷⁸ when he was vowed to the service of gods⁴⁷⁹
 First aspired to achieve awakening
 When he burned frankincense⁴⁸⁰
 For the Tathāgata Illuminator of the World (*'Jig rten gsal*). [487]

^{471.} *glog sbyin*: Negi 2: 582 *vidyuddatta* = *glog kyis byin pa*, an ancient king. There is disagreement about the name: Weller 490 *dattavidyut*, Chinese 持明 [*chi ming*] indicates *vidyādhara*, the Khotanese has *jutiddharau* (Bailey 1951: 83, no. 463), none of which are very compelling. See *glog sbyin* as name of Bhadrakalpika Buddha, above [335], for which Sanskrit is *vidyuddatta* in Sanskrit and Khotanese is *vidyadastau* (Bailey 1951: 81, no. 317).

^{472.} *khang pa brtsegs pa*: see above [11].

^{473.} *shing 'tshong*: see above [39].

^{474.} *chu dron*: Mvy 4179 *uṣṇodaka*.

^{475.} *rdza mkhan*: see above [76].

^{476.} *spos kyī za ma tog*: *gandhakaraṇḍaka*? Cf. Gv(V) 494.20.

^{477.} *phywa mkhan* = *phyā mkhan*? Negi 8: 3533 *sthapati*, Mvy 3770. FA 1605 (no. 492) ‘fortune-teller’, which is the modern Tibetan meaning of the term.

^{478.} *zhing bzang*: *sukṣetra*? Normally in our text *bzang* is corresponded to Sanskrit *su*, cf. Mvy 5292. Weller 495 *laḍitakṣetra* = *rol pa'i zhing*, Chinese 巖土 [*yan tu*] indicates *sukṣetra*, the Khotanese has *laḍhitakṣetrau* (Bailey 1951: 83, no. 468). Cf. above [302] *mdzes gshegs* = *Laḍitavikrama*.

^{479.} *lha yi brtul zhugs*: *devavratin*? Cf. MW 494 ‘obeying or serving the gods’, FA 1605 (no. 493) ‘an anchorit of the gods’.

^{480.} *gu gul bdug pa dag*: *gu gul*, Negi 2: 486 *gulgulu*, Mvy 6257.

The Sugata Vyūharāja, when he was a cakravartin king⁴⁸¹
 First aspired to achieve awakening
 When he offered a mansion made from *vaidūrya*⁴⁸²
 To the Tathāgata Moon Light (*Zla ba'i 'od*).⁴⁸³ [488]

The Sugata Abhyudgata, when he was devoted to a deity
 First aspired to achieve awakening
 When he offered a parasol fashioned from flowers
 To the Tathāgata Leonine Stretch (*Seng ge rnam bsgyings*).⁴⁸⁴ [489]

The Sugata Hutārci, when he was a caravan leader⁴⁸⁵
 First aspired to achieve awakening
 When he offered a dining hall⁴⁸⁶
 To the Tathāgata Mind Free of Turmoil (*Blo gros rnyog med*). [490]

The Sugata Padmaśrī, when he was the son of a wealthy man⁴⁸⁷
 First aspired to achieve awakening
 When he scattered lotus flowers
 Over the Tathāgata Bright Renown (*Grags pa gsal ba po*). [491]

The Sugata Ratnavyūha, when he was a landowner⁴⁸⁸
 First aspired to achieve awakening
 When he offered a well⁴⁸⁹
 To the Tathāgata Gentle Mind (*Des pa'i blo*). [492]

The Sugata Subhadra, when he was a son of guide⁴⁹⁰
 First aspired to achieve awakening
 When he offered twenty twigs⁴⁹¹
 To the Tathāgata Ignorance Abandoned (*Gti mug spangs pa*). [493]

The Sugata Ratnottama, when he was a cartwright⁴⁹²
 First aspired to achieve awakening

481. 'khor sgyur: see above [5].

482. khang bzangs: see above [184].

483. zla ba'i 'od: as name of a past Buddha, cp. above [310].

484. seng ge rnam bsgyings: *śiṃhaviṣkambhita*: see above [59].

485. ded dpon: see above [125].

486. bkad sa: Negi 1: 114 *bhaktaśālā*; cp. ASDh III 407, *bhakta-śālā*, 'Refektorium (im Kloster), Speisesaal';

PED 497 *bhattasālā*, hall for meals, refectory. Mvy 5562 has *maṇḍapa* = *mdun khang ngam bkad sa*.

487. phyug po: see above [295].

488. khyim bdag: see above [11].

489. khron pa: Negi 1: 411 *kūpa*, *udapāna*, Mvy 4180, 4181.

490. lam ston: see above [91].

491. ljon po'i lcug ma: *lcug ma* = *latā*, *latāvallī* Mvy 4232. FA IV 1607 'willow branches'.

492. shing rta mkhan: see above [16].

When he offered doors for monastic residences⁴⁹³

To the Fortunate One, the Tathāgata Mass of Virtue (*Yon tan phung po*). [494]

The Sugata Sumedhas, when he was a herdsman⁴⁹⁴

First aspired to achieve awakening

When he spread out a cloth for the Tathāgata Collected Mind (*Bsdu ba'i blo ni mnga' ba*)

On the road that he was travelling. [495]

The Sugata Samudradatta, when he was a chaplain⁴⁹⁵

First aspired to achieve awakening

When he offered a *vimāna* of flowers⁴⁹⁶

To the Tathāgata Chariot of Good Fortune (*Skal ldan shing rta*). [496]

The Tathāgata Brahmaketu, when he was a farmer⁴⁹⁷

First aspired to achieve awakening

When he scattered a handful of *māṣa* beans⁴⁹⁸

Over the Tathāgata Strength of Truth (*Bden pa'i mthu rtsal*). [497]

The Sugata Somacchattra, when he was a *nir yu ha ka*⁴⁹⁹

First aspired to achieve awakening

When he offered ointment⁵⁰⁰

To the Tathāgata Diverse Teachings (*Sna tshogs gsung*).⁵⁰¹ [498]

The Sugata Arciṣmant, when he was an aromatics dealer⁵⁰²

First aspired to achieve awakening

When he suffused the monastic residences with fragrant incense⁵⁰³

Under the Sugata Observer of All Directions (*Phyogs rnams gzigs pa*). [499]

The Tathāgata Vimalarāja, when he was an artist⁵⁰⁴

First aspired to achieve awakening

When he painted pictures in the entrance hall⁵⁰⁵

Under the Sugata Bright Power (*Stobs gsal*). [500]

493. *gtsug lag khang*: see above [62].

494. *phyugs rdzi*: see above [15].

495. *mdun 'don*: see above [141].

496. *me tog dag gi gzhäl med khang pa*: see above [83].

497. *zhing pa*: see above [18].

498. *mon sran gre'u*: see above [108].

499. *nir yu ha ka*: Mvy 5525 *niryūha* = *ba gam mam sgo khang* (§ CCXXVII, *mkhar dang gnas la sogs pa'i ming*) among structures and architectural elements. We assume a Sanskrit form *niryūhaka*, from *niryūha*, gate, turret (see above [437]) possibly meaning a guard or attendant at the entrance way of a city or fortress. FA 1607 (no. 505) has 'druggist'.

500. *byug pa*: Mvy 6114, *vilepana*, 6115 *upalepana*.

501. *sna tshogs gsung*: as the name of a past Buddha, see above [117].

502. *spos 'tshong*: see above [14].

503. *gtsug lag khang*: see above [62].

504. *ri mo mkhan*: see above [466].

505. *sgo gang*: We read as *sgo gang* (C F L S), see above [437].

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Abbreviations

AsDh	<i>Abhisamācārikā Dharmāḥ</i>
C	Cone Kanjur
ETED	An Encyclopaedic Tibetan-English Dictionary
LVP	see Poussin 1980
M-av	see Karashima 2015
MSPPL	see Conze 1973
MSV	<i>Mūlasarvāstivādinaya</i>

Mv	<i>Mahāvastu</i>
P	Peking Kanjur
PED	Pali-English Dictionary
Suv	<i>Suvarṇaprabhāsottamasūtra</i>

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How the Buddhas of the Fortunate Aeon First Aspired to Awakening: The *pūrvā-praṇīdhānas* of Buddhas 501–750

Peter SKILLING and SAERJI

This is Part III of a translation of the *pūrvā-praṇīdhānas* of the future Buddhas of the Fortunate Aeon, comprising Nos. 501–750.¹

The Sugata Jñānakīrti, when he was a cloth merchant²
First aspired to achieve awakening
When he offered *kaṭhina* robes³
To the Tathāgata Definite Realization (*Nges par rtogs bzod*).⁴ [501]

The Sugata Saṃjaya,⁵ when he was a merchant's son⁶
First aspired to achieve awakening
When he offered jewelled necklaces⁷
To the Tathāgata Dharma Parasol (*Chos kyi gdugs*). [502]

The Sugata Guṇaprabha,⁸ when he was an indigo⁹ artisan
First aspired to achieve awakening
When he offered an indigo capsule¹⁰
To the Tathāgata Unbeaten by Any Faction (*Tshogs kyis mi thub*). [503]

The Tathāgata Vighuṣṭaśabda, when he was a cloth merchant¹¹
First aspired to achieve awakening
When he presented waistbands¹²
To the Tathāgata Flower of the Gods (*Lha yi me tog*). [504]

^{1.} For the first and second part see *ARIRIAB* Vol. XVII (March 2014), 245–291; Vol. XIX (March 2016), 149–192.

^{2.} *gos 'tshong*: see above [33].

^{3.} *chos gos sra brkyang*: *sra brkyang* = *kaṭhina*, Mvy 9035.

^{4.} The same name also occurs at [637].

^{5.} The same name also occurs above at [310].

^{6.} *tshong dpon bu*: see above [26].

^{7.} *se mo do* = *ardhahāra*, Mvy 6012.

^{8.} Same name: above [30].

^{9.} *mthing* = *nīla*, *abhinīla*. Negi 5: 2109. Cp. below [547].

^{10.} *mthing phor*: cf. *mthing ril* = *kādamba*, Negi 5: 2110.

^{11.} *gos 'tshong*: see above [33].

^{12.} *sku regs*: see above [3].

The Sugata Pūrṇacandra, when he was a chief of herdsmen¹³
 First aspired to achieve awakening
 When he offered curds¹⁴
 Under the Tathāgata Lotus Flower of the Gods (*Lha yi pad ma*). [505]

The Sugata Padmaraśmi, when he was a son of the royal chief priest¹⁵
 First aspired to achieve awakening
 When he offered *hidimvara*¹⁶
 To the Sugata All-Seeing (*Kun gzigs*).¹⁷ [506]

The Sugata Suvrata, when he was a maker of containers and implements¹⁸
 First aspired to achieve awakening
 When he offered handfuls of millet¹⁹
 To the Tathāgata Moon Light (*Zla ba'i 'od ldan*).²⁰ [507]

The Sugata Pradīparāja, when he was a cook²¹
 First aspired to achieve awakening
 When he offered fried cakes²²
 To the Tathāgata Clusters of Array (*Bkod pa'i tshogs can*). [508]

The Sugata Vidyuketu, when he was a caravan leader²³
 First aspired to achieve awakening
 When he offered a set of garments²⁴
 To the Tathāgata Intent on Substance (*Don ni dgongs pa*). [509]

The Sugata Raśmirāja, when he was a potter²⁵
 First aspired to achieve awakening
 When he offered a pot full of bathing materials
 To the Tathāgata King of Qualities (*Mtshan gyi rgyal po*).²⁶ [510]

The Sugata Jyotiṣka, when he was a gardener²⁷

13. *phyugs rdzi*: see above [15].

14. *chur ba* = *kilāṭa*, Mvy 5691.

15. *bram ze yi rgya mtsho'i bu*: We read as *bram ze yi rgyal gtso'i bu* (N P), FA 1609 no. 513 has 'the son of a head priest'.

16. *hi dim ba ra*: C L N P S *hi dmi ba ra*? Possibly read as *indivara*?, for which cf. MW 166 'the blossom of a blue lotus, Nymphaea Stellata and Cyanea'.

17. Same name: above [36].

18. *snod spyad* = *bhāṇḍa*, Negi 7: 3253.

19. *'bras drus snyim pa gang*: *drus* (*drus ma*) = *gardūla*, Negi 6: 2402, BHSD 210 'some kind of forest plant ... eaten by ascetics'.

20. Same name: above [63].

21. *bca' ba*: see above [119].

22. *snum khur* = *apūpa*, Negi 7: 3248, Mvy 5746.

23. *ded dpon*: see above [202].

24. *na bza'*: see above [46].

25. *rdza mkhan*: see above [76].

26. Same name: above [449].

27. *tshal gyi las byed*: see above [67].

First aspired to achieve awakening
 When he offered mats made of leaves²⁸
 To the Tathāgata Lotus Face (*Pad ma'i zhal*). [511]

The Sugata Saṃpannakīrti, when he was a jeweller
 First aspired to achieve awakening
 When he offered a jewelled canopy²⁹
 To the Tathāgata Intent on Kindness (*Snyan par dgongs*). [512]

The Sugata Padmagarbha,³⁰ when he was a *bala-cakravartin*³¹
 First aspired to achieve awakening
 When he offered a fragrant pleasure garden
 To the Tathāgata Tree's Banner (*Ljon pa'i rgyal mtshan*). [513]

The Sugata Puṣya, when he was a cakravartin king³²
 First aspired to achieve awakening
 When he gave thousand of ten millions jewelled parasols
 To the Tathāgata Pure Light (*'Od dag*). [514]

The Sugata Cārulocana, when he was a city governor's³³ daughter
 First aspired to achieve awakening
 When he offered a mirror and a canopy
 To the Tathāgata Lion Like Champion (*Seng ge'i mthu rtsal*). [515]

The Sugata Anāvilārtha, when he was caretaker of an orchard³⁴
 First aspired to achieve awakening
 When he offered toothsticks³⁵
 To the Tathāgata Leader of the Group (*Tshogs kyi gtso*). [516]

The Sugata Ugrasena, when he was a boy³⁶
 First aspired to achieve awakening
 When he offered handfuls of dust³⁷
 To the Tathāgata Incense Fragrance (*Spos ngad zhim po*). [517]

The Sugata Puṇyatejas, when he was a cow dung dealer
 First aspired to achieve awakening
 When he offered lumps of cow dung for cleaning his alms bowls

28. *gding ba*: see above [122].

29. *bla re*: see above [38].

30. The same name also occurs at [559] (*Pad ma'i snying po*), [666] (*Pad ma'i snying po*). For the past Buddha's name, see above [130], [158] (*Padma'i snying po*).

31. *stobs kyi 'khor los sgyur ba*: see above [37]. For *'khor los sgyur ba*: see above [5].

32. *'khor los sgyur ba*: see above [5].

33. *grong dpon*: see above [111].

34. *shing srungs*: see above [156].

35. *tshems shing*: see above [10].

36. *khye'u*: see above [77].

37. *phyag dar* = *pāṃśu*, Negi 8: 3539.

To the Tathāgata Praised by the Skillful (*Mkhas pas bsngags*). [518]

The Sugata Vikrama, when he was a grass-seller³⁸
 First aspired to achieve awakening
 When he offered a load of grass
 To the Tathāgata Ford of Merit (*Bsod nams mu stegs*). [519]

The Sugata Asaṅgamati, when he was a blacksmith³⁹
 First aspired to achieve awakening
 When he offered knives⁴⁰
 To the Tathāgata Wisdom Radiance (*Shes rab 'od*). [520]

The Sugata Rāhudeva, when he was a young blacksmith⁴¹
 First aspired to achieve awakening
 When he offered a needle⁴²
 To the Tathāgata Insight Armour (*Ye shes go cha*). [521]

The Sugata Jñānarāśi, when he was a barber⁴³
 First aspired to achieve awakening
 When he offered a mendicant's staff⁴⁴
 To the Tathāgata Grow of Nutrimental Power (*Mdangs stobs skye ba*). [522]

The Sugata Sārathi, when he was a poor man
 First aspired to achieve awakening
 When he offered shoes with a single lining⁴⁵
 To the Tathāgata Intense Radiance (*Gzi brjid drag shul*).⁴⁶ [523]

The Sugata Janendrakalpa, when he was a city beggar⁴⁷
 First aspired to achieve awakening
 When he scattered *māṣa* beans⁴⁸
 Over the Sugata Delighting of Awakening (*Sangs rgyas dgyes*). [524]

The Sugata Puṣpaketu, when he was a young chief of kings
 First aspired to achieve awakening
 When he offered a spittoon⁴⁹

38. *rtswa 'tshong*: see above [297].

39. *mgar ba*: see above [381].

40. *mtshon cha*, *śāstra*, probably read as *śāstrī*, cp. [684] (*dra gri dag ni dbul ba byas*).

41. *lcags mgar*: see above [203].

42. *khab* = *sūci*, Mvy 8971 (under implements of an ascetic). Also below [556].

43. *'dreg mkhan*: see above [185].

44. We read *gseg shang* (F S) against *D sreg shang*. Cf. TSD (SV) 2067. BGD 3019 explains *gseg shang* as *gsil byed*, *'khar gsil*, so *gseg shang* = *khakkhara*, for which, see Mvy 8955.

45. *mchil lham rim gcig pa*: see above [88].

46. Same name: above [328].

47. *grong khyer (na) rten*: see above [9].

48. *mon sran gre'u*: see above [108].

49. *mchil ma'i snod* = *khetakaṭāhaka*, Negi 3: 1302, Mvy 9440, also probably *śleṣmakaṭāhaka*, Mvy 9019.

Under the Tathāgata King of clarity (*Gsal rgyal*). [525]

The Sugata Rāhula, when he was a barber⁵⁰
First aspired to achieve awakening
When he trimmed the nails of the Fortunate One,
The Tathāgata All Joyous (*Thams cad dgyes pa po*). [526]

The Sugata Mahauṣadhi, when he was a weaver⁵¹
First aspired to achieve awakening
When he offered woven tassels⁵²
To the Tathāgata Subduer of Doubt (*Yid gnyis rnam gnon*). [527]

The Sugata Nakṣatrarāja, when he was a market merchant⁵³
First aspired to achieve awakening
When he offered pots full of butter
To the Tathāgata Finely Pondered Meaning (*Don ni legs par dgongs*). [528]

The Sugata Vaidyarāja, when he was a merchant's son⁵⁴
First aspired to achieve awakening
When he presented divine palaces
To the Tathāgata Great Meru (*Lhun po chen po*).⁵⁵ [529]

The Sugata Puṇyahastin, when he was an oil-miller⁵⁶
First aspired to achieve awakening
When he offered foot ointment⁵⁷
To the Tathāgata Nobly Trained (*'Phags dul*). [530]

The Sugata Chedana, when he was prostitute's daughter
First aspired to achieve awakening
When he offered mirrors
To the Tathāgata Brightly Accomplished (*Mkhas pa gsal*). [531]

The Sugata Vighuṣṭarāja⁵⁸, when he was a young bath attendant⁵⁹
First aspired to achieve awakening
When he offered soap⁶⁰

50. 'dreg mkhan: see above [185].

51. thags mkhan: see above [17].

52. ras kyi kha tshar: see above [17].

53. tshong dus pa: see above [219].

54. tshong dpon bu: see above [26].

55. Same name: above [330].

56. 'bru mar mkhan: see above [35].

57. zhabs bsku ba: bsku ba can be lepana, upalepana, mraṣaṇa, etc. Cp. rkang pa bsku ba, pāda-mraṣaṇa, Saddharmapuṇḍarīka 4: 26.

58. We read as rnam grags rgyal po (L N P) against rnam grags rgyal po'i (D F S), cf. Khotanese version Vighuṣṭarājau (Bailey 1951: 83, no. 513).

59. khye'u = dāraka, māṇavaka. Does it mean here young son (more usually bu/putra), or young assistant?

60. 'dag pa'i chal dag: 'dag pa'i chal = 'dag chal, Negi 6: 2534 mārṣṭi. Cf. [133].

To the Tathāgata Collected Mind (*Bsdu ba 'i blo mnga '*).⁶¹ [532]

The Sugata Sūryaraśmi, when he was an attendant⁶² of the monks engaged in the rainy season retreat

First aspired to achieve awakening

When he offered bath water

To the Tathāgata Melodious Voice (*Dbyangs snyan pa*).⁶³ [533]

The Sugata Dharmakośa, when he was an ascetic

First aspired to achieve awakening

When at night he offered lamps

To the Tathāgata Reached the Place of Great Strength (*Mthu chen gnas su phyin pa*). [534]

The Sugata Sumati, when he was a physician⁶⁴

First aspired to achieve awakening

When he offered yellow myrobalan fruits⁶⁵

To the Tathāgata Lion's Roar (*Seng ge 'i nga ro*).⁶⁶ [535]

The Sugata Guṇendrakalpa, when he was a grass-collector⁶⁷

First aspired to achieve awakening

When he offered *bhadraka* beans⁶⁸

To the Tathāgata Everywhere Precious (*Kun tu rin chen*). [536]

The Sugata Vajrasena, when he was a merchant⁶⁹

First aspired to achieve awakening

When he offered an alms bowl filled with honey⁷⁰

To the Tathāgata Delight of All the World (*'Jig rten kun dga '*). [537]

The Sugata Prajñākūṭa, when he was a hunter⁷¹

First aspired to achieve awakening

When he gave directions⁷²

To the Tathāgata *Bhargavajra (*Bhar ga rdo rje*). [538]

The Sugata Susthita, when he was a brahman

First aspired to achieve awakening

61. Same name: above [479].

62. *rim gro pa*: see above [341].

63. Same name: above [43] (*Dbyangs snyan*). For the future Buddha's name, see [623], [707], [909].

64. *sman pa*: see above [4].

65. *a ru ra* = *harītakī* Mvy 5758.

66. Same name: above [317].

67. *rtswa thun* = *ṛṇahāraka*, Negi 11: 4771, also below [566], [733].

68. *bhad tra ka ri* = *bhadraka*?, for which see MW 746 'a kind of bean'. FA 1617, no. 543 'bhadraka beans'.

69. *tshong pa*: see above [7].

70. Identical line at 562.

71. *rngon pa*: see above [129].

72. *lam srang dag ni mtshon pa byas*: see above [103].

When he offered a parasol made of vaiḍūrya
To the Tathāgata Lion's Voice (*Seng ge'i dbyangs*). [539]

The Sugata Cīṛṇabuddhi,⁷³ when he was a garland maker⁷⁴
First aspired to achieve awakening
When he offered seven *sumanā* flowers⁷⁵
To the Tathāgata Starry Occasion (*Skar ma'i skabs*). [540]

The Sugata Brahmaghoṣa,⁷⁶ when he was youthful guide⁷⁷
First aspired to achieve awakening
When he scattered golden flowers
Over the Tathāgata Caravan Leader (*Ded dpon*). [541]

The Sugata Guṇottama, when he was a farmer
First aspired to achieve awakening
When he scattered handfuls of blue beans⁷⁸
Over the Tathāgata Moon of Mankind (*Mi yi zla ba*).⁷⁹ [542]

The Sugata Garjitasvara, when he was a young astrologer⁸⁰
First aspired to achieve awakening
When he offered flower garlands
To the Tathāgata Great Array (*Bkod chen*). [543]

The Sugata Abhijñāketu, when he belonged to a highborn family
First aspired to achieve awakening
When he offered silk and incense
To the Tathāgata Light of the Sun (*Nyi ma'i 'od*).⁸¹ [544]

The Sugata Ketuprabha, when he was a prince⁸²
First aspired to achieve awakening
When he washed the feet
Of the Tathāgata Possessing Beauty (*Mdzes dang ldan pa*). [545]

The Tathāgata Kṣema, when he was a landowner⁸³
First aspired to achieve awakening
When he offered broth for the cool weather⁸⁴

^{73.} The same name also occurs at [630], cp. [171] *legs par sbyangs pa'i blo* = *Sucīṛṇabuddhi*.

^{74.} *phreng rgyud*: see above [2].

^{75.} *sna ma'i me tog*: see above [2].

^{76.} Same name: above [43].

^{77.} *lam ston*: see above [91].

^{78.} *bal sran* = *masūra*, *māṣa*, *mudga*, Negi 9: 3732 (all Lañk 169 kha).

^{79.} Same name: above [1] (*Mi yi zla*).

^{80.} *rtsis pa'i khye'u*: see above [296]. FA 1619, no. 550 'an apprentice to an astrologer'.

^{81.} Same name: above [164].

^{82.} *rgyal bu*: see above [45].

^{83.} *khyim bdag*: see above [11].

^{84.} *dgun smad sbyar thug*: *dgun smad* = *śīśira* Negi 2: 610, Mvy 8258, MW 1076 'the cool or dewy season

To the Tathāgata the Jewel Incense of Becoming's End (*Srid mtha' nor bu'i spos*).⁸⁵
[546]

The Sugata Brahman, when he was a gemstone merchant⁸⁶
First aspired to achieve awakening
When he offered sky blue jewels
To the Tathāgata Tranquil Abode (*Zhi bar gnas*). [547]

The Sugata Puṅgava, when he was a merchant's son⁸⁷
First aspired to achieve awakening
When he offered saffron
To the Tathāgata Magnet of Glory (*Grags pa bsdus*). [548]

The Sugata Laḍitanetra,⁸⁸ when he was a youthful aromatics dealer⁸⁹
First aspired to achieve awakening
When he sprinkled handfuls of fragrant powder
Over the Tathāgata Worshipped by Brahma (*Tshangs pas mchod*). [549]

The Sugata Nāgadatta, when he was a potter's wife⁹⁰
First aspired to achieve awakening
When he offered a vessel full of water
To the Tathāgata Great Roar (*Nga ro chen po*). [550]

The Tathāgata Satyaketu, when he was a merchant
First aspired to achieve awakening
When he offered golden thrones
To the Tathāgata Rejoicing in Renown (*Grags pa dgyes*). [551]

The Tathāgata Maṇḍita, when he was an aromatics dealer⁹¹
First aspired to achieve awakening
When he offered balls⁹² of incense

(comprising two months, Māgha and Phālguna). *sbyar thugs kṛsara, kṛsara* Mvy 5706, *sūpa* Mvy 5705. FA 1619, no. 553 'an offering of pea soup at the end of the winter season'.

^{85.} *Srid mtha' nor bu'i spos*: FA 1619, no. 553 'Scented Jewel of All Existence', presumably taken *srid mtha'* as *srid pa mtha' dag*.

^{86.} *mthing bu 'tshong ba*: cp. above [503] (*mthing mkhan*). FA 1619, no. 554 'A seller of lapis lazuli'. *mthing bu* also occurs in the *Pratyutpanna-Saṃmukhāvasthita-Samādhi-Sūtra*, cf. Paul Harrison, *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Pratyutpanna-Saṃmukhāvasthita-Samādhi-Sūtra with Several Appendices Relating to the History of the Text*, Studia Philologica Buddhica Monograph Series, no. 5, Tokyo, 1990, p. 41, note. 21. Here Harrison translates as 'azurite', but see his footnote. In the *Sarvāstivādimūlabhikṣuṇīpratimokṣasūtravṛtti* (D4112), we find 'zangs kyi dong tse mtshan mas btab pa sdom pa la reg na nyes byas | lcags dang zangs dang khar ba dang ro nye dang tshon mo steng la reg na nyes pa med do || tha na sog ma'i phreng ba dang nor bu ma phug pa dang mthing bu la reg na nyes byas so'. Here *mthing bu* might mean a kind of gem or uncut gemstone.

^{87.} *tshong dpon bu*: see above [26].

^{88.} For the past Buddha's name, see [207], [627].

^{89.} *spos 'tshong*: see above [14].

^{90.} *rdza mkhan*: see above [76].

^{91.} *spos 'tshong*: see above [14].

^{92.} *phur ma*: *piṇḍaka* Mvy 8530; *puṭa* Mvy 6112; *puṭaka* Mvy 9433.

To the Tathāgata Bright Skill (*Mkhas pa gsal*). [552]

The Sugata Adīnaghoṣa,⁹³ when he was a blacksmith⁹⁴
 First aspired to achieve awakening
 When he offered iron vessels
 To the Tathāgata Endless Aspiration (*Smon lam mtha' yas*). [553]

The Sugata Ratnaprabha, when he was a caravan leader⁹⁵
 First aspired to achieve awakening
 When he burnt incense pellets⁹⁶
 For the Tathāgata Radiance of Sentient Beings (*'Gro ba'i 'od zer*). [554]

The Tathāgata Ghoṣadatta,
 First aspired to achieve awakening
 When in spring he offered cubes of ice⁹⁷
 To the Tathāgata Inspiring Deference at First Sight (*Lta na bzod*)⁹⁸ [555]

The Sugata Simha,⁹⁹ when he was a blacksmith¹⁰⁰
 First aspired to achieve awakening
 When he offered needles¹⁰¹
 To the Tathāgata Great Flower (*Me tog chen po*). [556]

The Sugata Citraraśmi, when he was flax maker¹⁰²
 First aspired to achieve awakening
 When he offered linen robes
 To the Tathāgata Essence of Meditation (*Bsgoms pa'i bdag nyid*). [557]

The Sugata Jñānaśūra, when he was a village boy¹⁰³
 First aspired to achieve awakening
 When he offered *laḍḍu*¹⁰⁴
 To the Tathāgata Clear Intellect (*Blo gsal*).¹⁰⁵ [558]

The Sugata Padmagarbha,¹⁰⁶ when he was a young astrologer¹⁰⁷
 First aspired to achieve awakening

93. For the past Buddha's name, see [561].

94. *lcags mgar*: see above [203].

95. *ded dpon*: see above [202].

96. *spos kyi rdo gu dag*: *rdo gu* = *kanda*, Negi 6: 2672.

97. *chab rom*: see Negi 3: 1188 *chab brom himaguḍikā*.

98. Cf. the name *Blta bar bzod*, below [577].

99. Same name: above [6].

100. *mgar ba*: see above [381].

101. *khab*: above 521.

102. Tib. *sha na* from Skt. *śāṇa*, flax or hemp.

103. *grong rdal gyi khye'u*: cp. above [112] (*grong rdal byis pa*).

104. *la du*: see above [9].

105. Same name: above [105].

106. Same name: above [513] (*Pad snying*).

107. *rtsis pa'i khye'u*: see above [296].

When he scattered handfuls of flowers
Over the Tathāgata Accomplished Intellect (*Mkhas blo*).¹⁰⁸ [559]

The Sugata Puṣpita, when he was supervisor of new building¹⁰⁹
First aspired to achieve awakening
When he gave drink with unseasonal juice
Under the Tathāgata Gift of Gems (*Nor sbyin*). [560]

The Sugata Vikrāntagamin, when he was a matted-hair ascetic (*jaṭīla*) adept in fire sacrifice
First aspired to achieve awakening
When he offered a fire pan¹¹⁰
To the Tathāgata Dauntlessness Voice (*Zhum med dbyangs*).¹¹¹ [561]

The Sugata Puṇyarāśi, when he was a merchant¹¹²
First aspired to achieve awakening
When he filled an alms-bowl with honey¹¹³
To offer to the Tathāgata All-seeing (*Kun tu gzugs*).¹¹⁴ [562]

The Sugata Śreṣṭharūpa,¹¹⁵ when he was a city guard
First aspired to achieve awakening
When he offered consecrated drink¹¹⁶
To the Tathāgata Fortunate Moon (*Zla ba bzang po*).¹¹⁷ [563]

The Tathāgata Jyotiṣka, when he was an aromatics dealer¹¹⁸
First aspired to achieve awakening
When he offered the ingredients for incense
To the Tathāgata Form of Certainty (*Nges pa 'i gzugs*). [564]

The Sugata Candrapradīpa,¹¹⁹ when he was a beggar-woman
First aspired to achieve awakening
When he scattered twenty cowries¹²⁰
Over the Tathāgata Yogasatva (*Rnal 'byor sems dpa'*). [565]

^{108.} For the future Buddha's name, see above [209].

^{109.} *lag bla*: see above [322].

^{110.} *zhugs ling*, *gzugs gling*: *aṅgārasthāpanaśatikā* Mvy 9010 in § CCLXXII, *Dge sbyong gi yo byad kyi ming la*, equipment of ascetics (*śramaṇa*) (correcting from Sakaki *dge sbyod gi yo byod kyi ming la*, following PN to read *sbyong againt slong*; Negi 12: 5182 *zhugs gling* = *bhraṣṭikā*, Vinayasūtra. BGD 2396 'me 'jog sa'i gyo mo sogs kyi snod'. FA 1623, no. 568 'a fire-pot with burning embers'.

^{111.} For the future Buddha's name, see above [553].

^{112.} *tshong pa*: see above [7].

^{113.} Identical line at 537.

^{114.} Same name: above [36].

^{115.} *gzugs mchog*: cp. [645] *Vararūpa*.

^{116.} FA 1625, no. 570 'a beverage that had been blessed'.

^{117.} For the future Buddha's name, see [842], [922].

^{118.} *spos 'tshong*: see above [14].

^{119.} For the past Buddha's name, see [108], [570].

^{120.} 'gron bu = *kapardaka* Mvy 9374

The Sugata Tejorāśi, when he was a grass-collector¹²¹
 First aspired to achieve awakening
 When he offered a grass parasol
 To the Tathāgata Deeply Abiding (*Zab mor gnas*). [566]

The Sugata Bodhirāja, when he was a cartwright¹²²
 First aspired to achieve awakening
 When he presented wagons
 To the Tathāgata Glorious Light (*Dpal 'od*).¹²³ [567]

The Sugata Akṣaya, when he was a cartwright¹²⁴
 First aspired to achieve awakening
 When he offered sitting thrones
 To the Tathāgata Difficult to Tame (*Rab tu gdul dka'*). [568]

The Sugata Subuddhinetra, when he was a physician¹²⁵
 First aspired to achieve awakening
 When he offered medicine lozenges¹²⁶
 To the Tathāgata All-Seeing (*Kun tu gzigs*).¹²⁷ [569]

The Sugata Pūritāṅga, when he was a herdsman¹²⁸
 First aspired to achieve awakening
 When he filled an alms bowl with buttermilk and offered it
 To the Tathāgata Moon Lamp (*Zla ba 'i sgron*).¹²⁹ [570]

The Sugata Prajñārāṣṭra, when he was a butter merchant¹³⁰
 First aspired to achieve awakening
 When he offered eight measure of ghee¹³¹
 To the Tathāgata Glory of Brightness (*Gsal pa 'i dpal*). [571]

The Tathāgata Uttama, when he was a donkey herder
 First aspired to achieve awakening
 When he offered a stone seat
 To the Tathāgata Moon Parasol (*Zla ba 'i gdugs*).¹³² [572]

¹²¹. *rtswa thun*: see above [536].

¹²². *shing rta mkhan*: see above [16].

¹²³. For the future Buddha's name, see above [375].

¹²⁴. *shing rta mkhan*: see above [16].

¹²⁵. *sman pa*: see above [4].

¹²⁶. *bldag sman*: for *bldag*, cf. Mvy 8587 *lag pa mi bldag pa = na hastāvalehaka*. FA 1625, no. 576 'medicinal lozenges'.

¹²⁷. Same name: above [36].

¹²⁸. *phyugs rdzi*: see above [15].

¹²⁹. Same name: above [108]. For the future Buddha's name, see above [565].

¹³⁰. *mar 'tshong*: also see at [574], [763], [798], [936].

¹³¹. *zhun mar srang brgyad dag*: *zhun mar*, Negi 12: 5189 *sarpi. srang*, Negi 16: 7237 *pala*, MW 609 'a partic. weight = 4 Karshas', cf. above [280].

¹³². Same name: above [380].

The Sugata Toṣitatejas, when he was a prince¹³³
 First aspired to achieve awakening
 When he offered pomegranates¹³⁴
 To the Tathāgata Ford for Wandering Beings (*'Gro ba'i mu stegs*). [573]

The Sugata Prajñādatta,¹³⁵ when he was a butter merchant¹³⁶
 First aspired to achieve awakening
 When he offered ghee
 To the Tathāgata Glory of Brightness (*Gsal ba'i dpal*).¹³⁷ [574]

The Tathāgata Mañjughoṣa, when he was a potter¹³⁸
 First aspired to achieve awakening
 When he offered a pot full of water¹³⁹
 To the Tathāgata Best of Jewels (*Rin chen mchog*).¹⁴⁰ [575]

The Tathāgata Nātha, when he was a young man of family
 First aspired to achieve awakening
 When he made and offered a meditation walkway
 For the Tathāgata Arbiter of Delicate Modesty (*Bzang po ngo tsha mkhyen pa*). [576]

The Sugata Asaṅgakośa, when he was destitute¹⁴¹
 First aspired to achieve awakening
 When he offered a basket of vegetables¹⁴²
 To the Tathāgata Inspiring Deference on First Sight (*Blta bar bzod*). [577]

The Sugata Jyeṣṭhadatta, when he was a majestic *devaputra*
 First aspired to achieve awakening
 When he sang the praises of
 The Tathāgata Lion's Roar (*Seng ge'i nga ro*).¹⁴³ [578]

The Tathāgata Śreṣṭha, when he was an aromatics dealer¹⁴⁴
 First aspired to achieve awakening
 When he offered cones of incense made from fragrant leaves¹⁴⁵

133. *rgyal bu*: see above [45].

134. *se'u 'bru*: *se'u* = *dāḍima*, Mvy 5714.

135. The same name also occurs at [650].

136. *mar 'tshong*: see above [571].

137. The same name also occurs at [629], [671], [980], cp. [153] (*Gsal rab dpal*).

138. *rdza mkhan*: see above [76].

139. *ril ba*: see above [76].

140. For the future Buddha's name, see above [494].

141. *mi bkren*: see above [137].

142. *tshod ma'i kong bu dag*: FA 1627, no. 583 'plate of vegetables'.

143. Same name: above [317].

144. *spos 'tshong*: see above [14].

145. *spos lo'i ril bu*: For *spos lo*, see *Yogācārabhūmi* 67.3 *patragandha*. Cp. Pāli *pattagandha*. FA 1627, no. 585 'a cone of incense'.

To the Tathāgata Great Champion (*Mthu rtsal chen po*).¹⁴⁶ [579]

The Sugata Jñānavikrama, when he was caretaker of an orchard¹⁴⁷

First aspired to achieve awakening

When he offered *kovidāra* flowers¹⁴⁸

To the Tathāgata Universally Radiant (*Kun tu gsal*).¹⁴⁹ [580]

The Tathāgata Arciṣmant, when he was a monk¹⁵⁰

First aspired to achieve awakening

When he offered sugarcane juice

To the Tathāgata Vessel of Sweet Sound (*Dbyangs kyi snod*). [581]

The Tathāgata Indra, when he was a landowner¹⁵¹

First aspired to achieve awakening

When he offered pleasure gardens

To the Tathāgata Glory of Joy (*Dga' ba'i dpal*). [582]

The Sugata Veghadhārin, when he was a merchant's son¹⁵²

First aspired to achieve awakening

When he offered parasols

To the Tathāgata Balanced Dweller (*Mnyam par gnas pa po*).¹⁵³ [583]

The Tathāgata Tiṣya, when he was he was a cakravartin king¹⁵⁴

First aspired to achieve awakening

When he took care of the Sugata Mind of Everything (*Kun gyi blo*) during the rains retreat With his one billion strong assembly without exception.¹⁵⁵ [584]

The Tathāgata Suprabha,¹⁵⁶ when he was a merchant¹⁵⁷

First aspired to achieve awakening

When he offered as much honey as desired

To the Tathāgata Great Champion (*Mthu rtsal chen po*).¹⁵⁸ [585]

The Sugata Yaśodatta, when he was king of Jambudvīpa

First aspired to achieve awakening

¹⁴⁶. Same name: above [251].

¹⁴⁷. *shing srungs*: see above [156].

¹⁴⁸. *ko bi da ra*: *kovidāra*, Mvy 4199, MW 314 'Bauhinia variegata'. BHSD 195 'a heavenly tree ... it is regularly equated or associated with pāri-jāta(ka)'.
¹⁴⁹. The same name also occurs at [993].

¹⁵⁰. *dge slong*: see above [87].
¹⁵¹. *khyim bdag*: see above [11].

¹⁵². *tshong dpon bu*: see above [26].
¹⁵³. Same name: above [250].

¹⁵⁴. *'khor los sgyur ba*: see above [5].
¹⁵⁵. FA 1629, no. 590 'during the summer season provided great largess to the Sugata known as Mind of all and to the billions in his assembly'.

¹⁵⁶. Same name: above [25].
¹⁵⁷. *tshong pa*: see above [7].

¹⁵⁸. Same name: above [251].

When he erected ten million monastic residences (*vihāra*)
For the Tathāgata Moon Emblem (*Zla ba 'i tog*).¹⁵⁹ [586]

The Tathāgata Surūpa, when he was an aromatics dealer¹⁶⁰
First aspired to achieve awakening
When he offered a quarter measure of incense¹⁶¹
To the Tathāgata Firm Conduct (*Brtul zhugs brtan*).¹⁶² [587]

The Tathāgata Rājan, when he was a gold dealer¹⁶³
First aspired to achieve awakening
When he offered a round well
To the Tathāgata Worshipped by the Gods (*Lha yis mchod*).¹⁶⁴ [588]

The Tathāgata Arthasiddhi, when he was a brahman
First aspired to achieve awakening
When he performed a great offering ceremony (*yajña*)
For the Tathāgata Destroyer of Dust (*Thal bar rlog*). [589]

The Sugata Siṃhasena, when he was a judge's¹⁶⁵ son
First aspired to achieve awakening
When he offered pleasure gardens
Under the Tathāgata Great Renown (*Grags mchog*).¹⁶⁶ [590]

The Sugata Vāsava, when he was a merchant's daughter
First aspired to achieve awakening
When he washed the feet
Of the Tathāgata Perfect in All Goodthings (*Yon tan thams cad rdzogs pa po*). [591]

The Sugata Yaśas,¹⁶⁷ when he was a consort of the king¹⁶⁸
First aspired to achieve awakening
When he threw his own ornaments
To the Tathāgata Firm Intellect (*Blo brtan*).¹⁶⁹ [592]

The Sugata Jaya, when he was king's daughter
First aspired to achieve awakening
When he offered his crown

^{159.} Same name: above [208].

^{160.} *spos 'tshong*: see above [14].

^{161.} *bzhi cha* = *caturthabhāga*, Mvy 8175.

^{162.} For the future Buddha's name, see above [95].

^{163.} *gser rtog*: see note above [30].

^{164.} Same name: above [175].

^{165.} *dbang blon* : *daṇḍanāyaka* Mvy 3685, *daṇḍamukhya* Mvy 3684

^{166.} For the past Buddha's name, see above [345].

^{167.} The same name also occurs at [686].

^{168.} *rgyal po yi btsun mo*: see above [180].

^{169.} The same name also occurs at [916] (*Blo gros brtan pa*).

To the Tathāgata Lustre of Elixir (*Bdud rtsi 'i 'od zer can*).¹⁷⁰ [593]

The Sugata Udāragarbha, when he was a merchant¹⁷¹
 First aspired to achieve awakening
 When he offered a parasol made of pearls
 To the Tathāgata Grand Melody (*Dbyangs chen*).¹⁷² [594]

The Sugata Punyaraśmi, when he was a guard of an ironworks
 First aspired to achieve awakening
 When he offered a garland of straw
 Under the Tathāgata Bright Melody (*Dbyangs gsal*). [595]

The Sugata Śrotriya, when he was an oil-miller¹⁷³
 First aspired to achieve awakening
 When he filled and offered an alms-bowl with oil
 Under the Tathāgata Mighty Power (*Stobs chen*).¹⁷⁴ [596]

The Sugata Pradīparāja, when he was an astrologer's son¹⁷⁵
 First aspired to achieve awakening
 When he offered flowers and fruits
 To the Tathāgata Great Champion (*Mthu rtsal chen po*).¹⁷⁶ [597]

The Sugata Jñānakūṭa, when he was a country messenger
 First aspired to achieve awakening
 When he presented honeyed drink
 To the Tathāgata Bright Elixir (*Bdud rtsi gsal*).¹⁷⁷ [598]

The Tathāgata Uttamadeva, when he was caretaker of an orchard¹⁷⁸
 First aspired to achieve awakening
 When he offered medicine of lime¹⁷⁹
 To the Tathāgata Champion of Awakening (*Byang chub mthu rtsal*). [599]

The Tathāgata Pārthiva, when he was a landowner¹⁸⁰
 First aspired to achieve awakening
 When he offered a gabled mansion draped with cloth
 To the Tathāgata Bringing to Mind the Supreme Sound (*Sgra mchog sems pa*). [600]

¹⁷⁰. Same name: above [393] (*Bdud rtsi 'i 'od*).

¹⁷¹. *tshong pa*: see above [7].

¹⁷². Same name: above [437].

¹⁷³. *'bru mar mkhan*: see above [35].

¹⁷⁴. Same name: above [73].

¹⁷⁵. *rtsis pa*: see above [296].

¹⁷⁶. Same name: above [251].

¹⁷⁷. For the future Buddha's name, see [774].

¹⁷⁸. *shing srungs*: see above [156].

¹⁷⁹. *ma tu lung ga* = *mātuluṅga*, Mvy 4517.

¹⁸⁰. *khyim bdag*: see above [11].

The Sugata Vimuktilābhin,¹⁸¹ when he was a washerman¹⁸²
 First aspired to achieve awakening
 When he offered a multicolored cotton cloth
 To the Tathāgata Acute Intellect (*Blo gros drag shul*). [601]

The Sugata Suvarṇacūḍa, when he was a merchant's son¹⁸³
 First aspired to achieve awakening
 When he offered golden pots
 To the Tathāgata Ocean-God-like Champion (*Chu lha'i mthu rtsal*). [602]

The Sugata Rāhubhadra, when he was a beggar¹⁸⁴
 First aspired to achieve awakening
 When he offered grass torches¹⁸⁵
 To the Tathāgata Great Conduct (*Br̥tul zhugs chen po*). [603]

The Sugata Durjaya, when he was a *gorika*¹⁸⁶
 First aspired to achieve awakening
 When he built and offered a walking bridge
 For the Tathāgata Blazing Light (*'Od zer 'bar ba*). [604]

The Tathāgata Muniprasanna, when he was a vendor of shells
 First aspired to achieve awakening
 When he offered handfuls of shells
 To the Tathāgata Mind Undefined (*Nyon mongs med blo*). [605]

The Sugata Somaraśmi,¹⁸⁷ when he was a young market merchant¹⁸⁸
 First aspired to achieve awakening
 When he offered a clay bowl filled with ghee¹⁸⁹
 To the Sugata Lion's Voice (*Seng ge'i dbyangs*). [606]

The Sugata Kāñcanaprabha, when he was a merchant's son¹⁹⁰
 First aspired to achieve awakening
 When he offered pearl necklaces
 To the Tathāgata Greatly Joyous (*Shin tu dgyes*). [607]

The Sugata Guṇendradeva, when he was a chief minister¹⁹¹
 First aspired to achieve awakening

181. *Grol brnyes*: Khotanese version has *Vamuktagāmau* (Bailey 1951: 84, no. 583).

182. *btso blag mkhan*: see above [197].

183. *tshong dpon khye'u*: see above [26].

184. *slong ba, yāñā*, Negi 16: 7312, Mvy 8390, also see [621], [753], [829], [994].

185. *rtswa yi sgron ma*: see above [24].

186. *go ri ka*: We do not know the exact meaning. FA 1633, no. 611 only gives the transcription.

187. For the past Buddha's name, see above [63].

188. *tshong dus pa*: see above [219].

189. *kham phor mar khus bkang*, *kham phor* = *śarāva*, Negi 1: 325. *mar khu*, see [239].

190. *tshong dpon bu*: see above [26].

191. *blon chen*: see above [51].

When he offered a yojana-wide pleasure garde¹⁹²
To the Tathāgata Rightly Well Settled (*Legs par rab tu gnas pa*). [608]

The Tathāgata Dharmacchatra, when he was a brahman
First aspired to achieve awakening
When he leapt from a mountain peak
In the time of the Tathāgata Light of the Sun (*Nyi ma'i 'od*).¹⁹³ [609]

The Sugata Puṇyabāhu, when he was a merchant's daughter
First aspired to achieve awakening
When she offered *aśoka* flowers¹⁹⁴
To the Tathāgata Nectar Lamp (*Bdud rtsi'i sgron ma*). [610]

The Sugata Asaṅga, when he was a youthful aromatics dealer
First aspired to achieve awakening
When he presented three handfuls of *māṣa* beans¹⁹⁵
To the Tathāgata Awakening Prowess (*Byang chub stabs*). [611]

The Sugata Prāṇītajñāna, when he was a royal messenger¹⁹⁶
First aspired to achieve awakening
When he made a single circumambulation
Around the Sugata Friend of Conquerors (*rgyal ba yi bshes gnyen*). [612]

The Sugata Sūkṣmabuddhi, when he was a consort of the king¹⁹⁷
First aspired to achieve awakening
When he offered a bowl filled with water
To the Tathāgata Good Vision (*Legs par gzigs*). [613]

The Sugata Sarvatejas, when he was a caravan leader¹⁹⁸
First aspired to achieve awakening
When he offered food for a saṃgha of many monks
Under the Tathāgata Undisturbed Benefit (*Rnyog pa med don*). [614]

The Tathāgata Oṣadhi,¹⁹⁹ when he was supervisor of new building²⁰⁰
First aspired to achieve awakening
When he offered myrobalan fruit
To the Tathāgata Best Understanding (*Rtogs pa'i mchog*). [615]

^{192.} *dpag tshad gcig pa'i skyed mos tshal*: see above [136].

^{193.} Same name: above [164].

^{194.} *mya ngan 'tshang*: see above [47].

^{195.} *sran gre'u phul gsum zhig*: *sran gre'u*: see above [108]; *phul* = *kuḍava*, Negi 8: 3517 (*Vinayasūtra*). Cf. MW 289, 'a measure of grain or of wood or of iron ... described by some as a vessel four fingers wide and as many deep and containing 12 Prakṛtis or handful'.

^{196.} *rgyal po yi pho nya*: see above [65].

^{197.} *rgyal po yi btsun mo*: see above [180].

^{198.} *ded dpon*: see above [202].

^{199.} Same name: above [16].

^{200.} *lag bla*: see above [322].

The Sugata Vimuktaketu, when he had a single dependency (?)²⁰¹
 First aspired to achieve awakening
 When he laid out bridge across a swamp
 For the Tathāgata Moon of Mankind (*Mi yi zla ba*).²⁰² [616]

The Tathāgata Prabhākośa, when he was a farmer²⁰³
 First aspired to achieve awakening
 When he offered red flowers
 To the Tathāgata Blazing Light (‘*Od ’bar*).²⁰⁴ [617]

The Sugata Jñānarāja, when he was a porter of rice grain (*śāli*)
 First aspired to achieve awakening
 When he presented *karṇikā* flowers²⁰⁵
 To the Sugata All Radiant (*Kun ’od*). [618]

The Tathāgata Bhīṣaṇa, when he was a hero²⁰⁶
 First aspired to achieve awakening
 When he offered banner²⁰⁷
 To the Tathāgata Great Array (*Bkod pa chen po*).²⁰⁸ [619]

The Sugata Oghajaha,²⁰⁹ when he was a village boy²¹⁰
 First aspired to achieve awakening
 When he scattered lily flowers (*utpala*)
 Over the Tathāgata Power of Stretch Lion (*Seng ge’i rnam par bsgyings pa yi stobs*).
 [620]

The Sugata Asaṅgakīrti, when he was a beggar
 First aspired to achieve awakening
 When he offered a *mocana* plant²¹¹
 To the Tathāgata Joy of the Gods (*Lha dga’*).²¹² [621]

The Sugata Satyarāśi, when he was a vendor of spirits²¹³
 First aspired to achieve awakening

201. *rten bcas*: see above [443]. The term is not clear to us.

202. Same name: above [1] (*Mi yi zla*).

203. *zhing pa*: see above [18].

204. Same name: above [145].

205. *me tog kar ni ka*: see above [26].

206. *dpa’ bo*: see above [68].

207. *rgyal mtshan*: see above [68].

208. Same name: above [127].

209. The Khotanese has *ohajahau* (Bailey 1951: 84, no. 603), for *-jaha*, see BHSD 239. Weller ... and FA 1639 (no. 628) has *Oghakṣaya*.

210. *grong rdal byis pa*: see above [112].

211. *mo tsa na*: cf. MW 835 *mocanī*, fem., ‘a species of plant = kaṇṭha-kāri’.

212. Same name: above [270].

213. *chang ’tshong*: see above [134].

When he offered a clay kettle-drum and leaves²¹⁴
To the Tathāgata Equal to the Lord of Mountains (*Ri dbang mtshungs*).²¹⁵ [622]

The Tathāgata Susvara,²¹⁶ when he was a grass-seller²¹⁷
First aspired to achieve awakening
When he made grass huts and presented them²¹⁸
To the Tathāgata Great Prowess (*Stabs chen*). [623]

The Sugata Girīndrakalpa,²¹⁹ when he was a prince²²⁰
First aspired to achieve awakening
When he presented parasols
To the Tathāgata Pleasant Voice (*Yid du 'ong ba 'i dbyangs*). [624]

The Sugata Dharmakūṭa, when he was an attendants of deity²²¹
First aspired to achieve awakening
When he offered a bouquet of flowers²²²
To the Sugata Merit Peak (*Bsod nams brtsegs pa*). [625]

The Sugata Mokṣatejas,²²³ when he was a prince²²⁴
First aspired to achieve awakening
When he offered eight **cukraruka* fruit²²⁵
To the Tathāgata Jewel Moon (*Nor bu zla ba*). [626]

The Sugata Śobhita, when he was a dancer's daughter²²⁶
First aspired to achieve awakening
When he offered garlands made of raw cotton²²⁷
To the Tathāgata Lovely Eyes (*Spyan sdug*).²²⁸ [627]

The Sugata Praśāntagātra, when he was a garland maker²²⁹

^{214.} *rdza rnga dang ni lo ma*: *rdza rnga* = *mṛdaṅga*, Mvy 5011. For *lo ma*, FA 1639 no. 630 has 'sheet music'.

^{215.} For the future Buddha's name, see [624].

^{216.} *Dbyangs snyan*: cp. [707] *Mañjughoṣa*, [909] *Sughoṣa*. This is also a good example of the impossibility of the reconstruction of names, even when the Sanskrit is attested. For the past Buddha's name, see above [43], [533] (*dbyangs snyan pa*).

^{217.} *rtswa 'tshong*: see above [297].

^{218.} *rtswa spyil*: cf. Mvy 5545 *spyil po'am rtswa khang* = *tṛṇakuṭī*, Negi 11: 4772.

^{219.} For the past Buddha's name, see above [622].

^{220.} *rgyal bu*: see above [45].

^{221.} *lha yi bsnyen bkur ba*: *bsnyen bkur ba* = *upasthāyaka*, Negi 4: 1671 (*Vinayasūtra*).

^{222.} *me tog chang pa gang*: for *chang pa*, see above [281].

^{223.} Same name: above [417].

^{224.} *rgyal bu*: see above [45].

^{225.} *tsug kra ru ka*: also read as *gtsug kra ru ka* or *tsag kra ku ra*, *cukraruka*? *cukra* = *tshwa*, cf. Mvy 5712. *cukra* also means 'sorrel' (MW 399).

^{226.} *gar mkhan*: see above [163].

^{227.} *ras bal dag gi phreng ba*: *ras bal* = *karpāsa*, Negi 14: 6343. FA 1639 no. 635 has 'a garland made from wool and cotton'.

^{228.} Same name: above [207].

^{229.} *'phreng rgyud*: see above [2].

First aspired to achieve awakening
 When he offered a garland of *campaka* flowers²³⁰
 To the Tathāgata Renowned Fame (*Snyan par grags*). [628]

The Sugata Manojñavākya, when he was a soldier²³¹
 First aspired to achieve awakening
 When he offered a length of cotton cloth²³²
 To the Tathāgata Glorious Clarity (*Gsal ba'i dpal*).²³³ [629]

The Tathāgata Cīrṇabuddhi,²³⁴ when he was a physician²³⁵
 First aspired to achieve awakening
 When he offered lamp oil in the evening²³⁶
 To the Sugata Lion-toothed (*Seng ge'i mche ba*).²³⁷ [630]

The Tathāgata Varuṇa,²³⁸ when he was a parasol maker²³⁹
 First aspired to achieve awakening
 When he offered a seasonable fan²⁴⁰
 To the Tathāgata Jewel Worthy of Worship (*Rin chen mchod 'os*). [631]

The Sugata Simhapārśva, when he was a caravan leader²⁴¹
 First aspired to achieve awakening
 When he arranged a grand banquet²⁴²
 For the Tathāgata Fragrant Light (*Dri zhim 'od*). [632]

The Sugata Dharmavikrāmin, when he was a prince
 First aspired to achieve awakening
 When he offered a silver throne²⁴³
 To the Tathāgata quieting Foes (*Dgra zhir gyur pa*). [633]

The Sugata Subhaga, when he was a caravan leader²⁴⁴
 First aspired to achieve awakening
 When he offered a canopy fashioned from gold²⁴⁵
 To the Tathāgata Conquering Army (*Rgyal ba'i sde*). [634]

230. *tsam pa ka*: see above [25].

231. *dmag mi*: *sainika*, Negi 10: 4553.

232. *ras yug*: see above [207].

233. Same name: above [574].

234. Same name: above [540].

235. *sman pa*: see above [4].

236. *'bru mar*: see above [32]. FA 1641, no. 638 'offered lamp-oil for the night quarters'.

237. Same name: above [410].

238. Same name: above [72].

239. *gdugs mkhan*: see above [84]. For *gdugs*: see above [1].

240. *bsil yab*: see above [152].

241. *ded dpon*: see above [125].

242. *ston mo chen mo*: *ston mo* = *utsava*, Negi 5: 1888, Mvy 5761.

243. *gdan khri*: see above [37].

244. *ded dpon*: see above [125].

245. *gser las byas pa'i bla re*: also at [49]. For *bla re*: see above [38].

The Sugata Akṣobhyavarṇa, when he was a potter²⁴⁶
 First aspired to achieve awakening
 When he offered small earthen pots²⁴⁷
 To the Tathāgata Truthful Intelligence (*Bden pa 'i blo*). [635]

The Sugata Tejorāja, when he was a city governor²⁴⁸
 First aspired to achieve awakening
 When he had the city swept clean²⁴⁹
 For the Tathāgata Wearing the Armor of Glory (*Gzi brjid go bgos*). [636]

The Tathāgata Bodhana, when he was a supervisor of works²⁵⁰
 First aspired to achieve awakening
 When he offered *karavīra* flowers²⁵¹
 To the Tathāgata Definite Realization (*Nges par rtogs bzod*).²⁵² [637]

The Sugata Sulocana,²⁵³ when he was a chief of herdsmen²⁵⁴
 First aspired to achieve awakening
 When he offered an alms bowl brimming with buttermilk²⁵⁵
 To the Tathāgata Wonderful Moon (*Zla mchog dpal*). [638]

The Sugata Sthitārthabuddhi, when he was sick²⁵⁶
 First aspired to achieve awakening
 When he swept the daytime residence clean
 For the Tathāgata Elephant's Prowess (*Glang po 'i stabs*). [639]

The Sugata Ābhāsaraśmi, when he was a servant in a temple²⁵⁷
 First aspired to achieve awakening
 When he offered lampwick²⁵⁸
 To the Tathāgata Foremost of Skilled (*Mkhas pa 'i gtso*). [640]

The Tathāgata Gandhatejas, when he was a king
 First aspired to achieve awakening
 When he offered a blue lily flower (*utpala*)

²⁴⁶. *rdza mkhan*: see above [76].

²⁴⁷. *rdze'u phru*: *rdze'u* = *ghaṭi*, Negi 11: 5102.

²⁴⁸. *grong dpon*: see above [111].

²⁴⁹. *phyag dar byas*: see above [169].

²⁵⁰. *lag bla*: see above [322].

²⁵¹. *ka ra bī ra*: *karavīra*, MW 253 'Oleander (*Nerium Odorum*)'; BHSD 169.

²⁵². Same name: above [501].

²⁵³. *spyang legs*: cp. above [11] *Sunetra*.

²⁵⁴. *phyugs rdzi*: see above [15].

²⁵⁵. *mo ra na*: *moraṇa*, MW 835 'sour buttermilk', cf. *moraṇa*, 'the milk of a cow seven days after calving'.

²⁵⁶. *nad pa*: see above [373].

²⁵⁷. *lha 'bangs*: *kalpikāra*, Negi 16: 7531, Mvy 3840, BHSD 173.

²⁵⁸. *mar me'i snying po* = *dīpavartika*, Negi 10: 4264, also see at [768], [957]. FA 1643 no. 649 has 'the finest oil for the votive lamps'.

To the Tathāgata True Joy (*Bden pa dgyes*). [641]

The Sugata Saṃtoṣaṇa, when he was a cartwright²⁵⁹

First aspired to achieve awakening

When he built and offered a privy²⁶⁰

To the Sugata Fragrant Utpala (*Uda pal dri*). [642]

The Sugata Amoghagāmin, when he was a supervisor of new buliding²⁶¹

First aspired to achieve awakening

When he offered a hut made of leaves²⁶²

To the Tathāgata Lord of Incense (*Spos kyi dbang phyug*). [643]

The Sugata Bhasmakrodha, when he was a merchant's son²⁶³

First aspired to achieve awakening

When he presented a pond²⁶⁴

To the Tathāgata Best of Campa Flowers (*Tsam pa'i mchog*).²⁶⁵ [644]

The Sugata Vararūpa,²⁶⁶ when he was a weaver²⁶⁷

First aspired to achieve awakening

When he made offerings [to monastics] during the rains' retreat²⁶⁸

Under the Tathāgata Impartial Conduct (*Brtul zhugs snyoms pa*). [645]

The Sugata Sukrama, when he was a musician²⁶⁹

First aspired to achieve awakening

When he paid musical homage to the Tathāgata Glorious Wisdom (*Shes pa'i dpal*)

By beating big drums²⁷⁰. [646]

The Sugata Pradānakīrti, when he was a maker of *lakusa*²⁷¹

First aspired to achieve awakening

When he offered soap²⁷²

To the Tathāgata Great Brilliance (*Gzi brjid chen po*).²⁷³ [647]²⁷⁴

²⁵⁹. *shing rta mkhan*: see above [16].

²⁶⁰. *snam phyi sa dag*: we follow S *snam physis dag ni*, *snam physis* = *varcaskuṭi*, Negi 7: 3243 (*Vinayavastu*), BHSD 471.

²⁶¹. *lag bla*: see above [322].

²⁶². *lo ma'i spyil bu* = *parṇakuṭikā*, Mvy 5556. Also occurs at [728].

²⁶³. *tshong dpon bu*: see above [26].

²⁶⁴. *rdzing bu*: see above [428].

²⁶⁵. Same name: above [3].

²⁶⁶. *gzugs mchog*: cp. [563] *Śreṣṭharūpa*.

²⁶⁷. *tha ga pa*: see above [17].

²⁶⁸. *dbyar gnas dag ni dbul ba byas*: see above [252].

²⁶⁹. *rol mo mkhan*: see above [13].

²⁷⁰. *rnga chen*: see above [50].

²⁷¹. *la ku sa*: we do not know the exact meaning of it, is it possible to read as *lakṣā*?, so a maker of carmine, FA 1645, no. 656 only gives the transcription.

²⁷². *'dag pa'i chal dag*: see above [133].

²⁷³. *Gzi brjid chen po*: cp. [185] (*Gzi brjid che*). For the future Buddha's name, see [186], [450], [783].

²⁷⁴. This verse has four lines of eleven syllables each: 11-11-11-11.

The Tathāgata Śuddhaprabha, when he was a landowner²⁷⁵
 First aspired to achieve awakening
 When during a snowstorm he offered rice gruel and drink²⁷⁶
 To the Tathāgata Diverse Teachings (*Sna tshogs gsung*).²⁷⁷ [648]

The Sugata Devasūrya, when he was a chief of herdsmen²⁷⁸
 First aspired to achieve awakening
 When he offered as much ghee as was needed²⁷⁹
 To the Tathāgata Crossed over the Mud (‘*Dam las rgal ba*).²⁸⁰ [649]

The Sugata Prajñādatta,²⁸¹ when he was a clasp-maker²⁸²
 First aspired to achieve awakening
 When he made and offered clasps
 To the Tathāgata Boundless Eyes (*Mtha ’yas spyan*). [650]

The Sugata Samāhitātman, when he was a landowner²⁸³
 First aspired to achieve awakening
 When he filled his hands with sesame seeds and scattered them
 Over the Tathāgata Blazing Intellect (*Blo ’bar*). [651]

The Sugata Ojastejas, when he was a scented oil miller²⁸⁴
 First aspired to achieve awakening
 When he offered eight *palas* of oil mixed with *sumanā* flowers²⁸⁵
 To the Tathāgata Glory That Merits Offerings (*Mchod par ’os pa ’i dpal*). [652]²⁸⁶

The Tathāgata Kṣatriya, when he was a guide²⁸⁷
 First aspired to achieve awakening

^{275.} *khyim bdag*: see above [11].

^{276.} *bu yug langs tshe*: see above [96].

^{277.} Same name: above [117].

^{278.} *phyugs rdzi*: see above [15].

^{279.} *zhun mar*: see above [418].

^{280.} The same name also occurs at [712]. For the future Buddha’s name, see [679].

^{281.} Same name: above [574].

^{282.} *phub mkhan*: *phub* = *phalaka*, Negi 8: 3513. *phalaka* has several meanings, and here we do not know which fits. For example. *Lalitavistara* 125.17 has *lipiphalaka*. *Phalaka* can also mean fastener, clasp, or buckle. BHS 396 has ‘something like a button, to be affixed to a monk’s robe, and to which a strap is fastened’. Mvy 9192 *phalaka* = *sgrog gu’i rten ma*. We have chosen to take *phalaka* here as clasp [for the Buddha’s robe], but this is just a guess. There do not seem to be any signs of clasps in the art of Mathura or Gandhara, but the clasps would likely have been concealed beneath the robes. Since writing is mentioned in the *Bhadrakalpikasūtra*, and since writing slabs are depicted in Gandharan sculpture (though in the story of the young bodhisatva’s writing classes, and not, as far as we recall, in the context of an Awakened Buddha), slab or tablet in the sense of *lipi-phalaka* remains possible.

^{283.} *khyim bdag*: see above [11].

^{284.} *’bru mar spos can mkhan*. For *’bru mar*: see above [32].

^{285.} *sna ma’i me tog yod pa’i ’bru mar srang brgyad*. For *sna ma’i me tog*, see above [2]. For *srang*, see above [280].

^{286.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{287.} *lam ston*: see above [91].

When he gave directions²⁸⁸

To the Tathāgata Diverse Voice (*Sna tshogs dbyangs*). [653]

The Sugata Bhāgīrathi,²⁸⁹ when he was a distiller of rum²⁹⁰

First aspired to achieve awakening

When he offered myrobalan fruit juice

To the Tathāgata Gift of Support for Virtue (*Yon tan dmigs pa byin*). [654]²⁹¹

The Tathāgata Suvarṇottama, when he was a salt dealer

First aspired to achieve awakening

When for three months he supplied salt

To the Tathāgata Dweller in Purity (*Gtsang mar gnas*). [655]

The Sugata Vimuktacūḍa, when he was a gardener

First aspired to achieve awakening

When he offered grape juice²⁹²

To the Tathāgata Fragrant Incense (*Dri zhim spos*). [656]

The Sugata Dhārmika,²⁹³ when he was a canal worker²⁹⁴

First aspired to achieve awakening

When he dug a watercourse

For the Tathāgata Moon Light (*Zla ba'i 'od*).²⁹⁵ [657]

The Sugata Sthitagandha, when he was a merchant's wife

First aspired to achieve awakening

When he made offerings [to monastics] during the rains' retreat²⁹⁶

To the Tathāgata Mass of Mountains (*Ri bo'i phung po*). [658]

The Tathāgata Madaprahīṇa, when he was a physician

First aspired to achieve awakening

When he offered drinkable oil

To the Tathāgata Flower (*Me tog*). [659]

The Sugata Jñānakośa, when he was a weaver²⁹⁷

First aspired to achieve awakening

^{288.} *lam srang dag ni mtshon pa byas*: see above [103].

^{289.} Same name: above [309].

^{290.} *bu ram chang mkhan*: *bu ram chang* = *śīdhu* (*sīdhu*), Mvy 5721. MW 1218: 'śīdhu, less correctly *sīdhu*, of unknown derivation: spirituous liquor distilled from molasses, rum (or any similar spirit, also fig. = 'nectar'). Rum is made from sugar cane (*bu ram* = *ikṣu*) or treacle.

^{291.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{292.} *rgun 'bru* = *rgun 'brum*, *drākṣā*, Mvy 5715.

^{293.} *Chos ldan*: cp. [68] *Dharma*.

^{294.} *yur ba mkhan*: *yur ba* = *praṇāla*, Negi 13: 5845.

^{295.} Same name: above [63].

^{296.} *dbyar gnas dag ni dbul ba byas*: see above [252].

^{297.} *thags mkhan*: see above [17].

When he presented woven tassels²⁹⁸
To the Tathāgata Highest Intellect (*Blo gros mchog*). [660]

The Sugata Brahmagāmin, when he was a merchant's son²⁹⁹
First aspired to achieve awakening
When he offered a wreath of *vārṣikī* flowers³⁰⁰
To the Tathāgata Worthy of Offerings (*Mchod par 'os*). [661]

The Tathāgata Candana, when he was a merchant³⁰¹
First aspired to achieve awakening
When he presented an ivory throne³⁰²
To the Tathāgata Peak of the Lord of Mountains (*Ri dbang brtsegs pa*). [662]

The Sugata Aśoka,³⁰³ when he was a goldsmith³⁰⁴
First aspired to achieve awakening
When he scattered silver flowers
Over the Tathāgata Blazing Light (*'Od 'bar*).³⁰⁵ [663]

The Tathāgata Siṃharaśmi,³⁰⁶ when he was a sweeper³⁰⁷
First aspired to achieve awakening
When he offered *avaka* plants³⁰⁸
To the Tathāgata Chief of Shining Things (*Snang ba 'i gtso*). [664]

The Sugata Keturāṣṭra, when he was a merchant³⁰⁹
First aspired to achieve awakening
When he presented a storied mansion made of ivory³¹⁰
To the Sugata Ornament of Various Melodies (*Sna tshogs dbyangs brgyan*). [665]

The Sugata Padmagarbha,³¹¹ when he was a monk³¹²
First aspired to achieve awakening
When he fashioned a statue of clay
For the Tathāgata Delighting in Benefit (*Don la dgyes*). [666]

^{298.} *ras kyi kha tshar*: see above [17].

^{299.} *tshong dpon bu*: see above [26].

^{300.} *me tog 'bar shi'i chun phreng*: *me tog 'bar shi*, see above [135].

^{301.} *tshong pa*: see above [7].

^{302.} *ba so dag las byas pa'i gdan khri*: *ba so* = *danta*, Negi 9: 3698. For *gdan khri*: see above [37].

^{303.} Same name: above [26].

^{304.} *gser mgar*: see above [23].

^{305.} Same name: above [145].

^{306.} Same name: above [343].

^{307.} *a ba ka ra*: *avakara*, cf. MW 96 'dust or sweepings'. The meaning of this transliterated word is not clear at all.

^{308.} *a ba kan*: *avaka*, cf. MW 96 'a grassy plant growing in marshy land, *Blyxa Octandra*'.

^{309.} *tshong pa*: see above [7].

^{310.} *ba so'i khang pa brtsegs pa*: For *ba so*, see above [662]. For *khang pa brtsegs pa*: see above [11].

^{311.} Same name: above [513] (*Pad snying*).

^{312.} *dge slong*: see above [87].

The Sugata Anantatejas,³¹³ when he was a vendor of spirits³¹⁴
 First aspired to achieve awakening
 When he offered bathing material
 To the Tathāgata Bright Conduct (*Spyod pa gsal*). [667]

The Sugata Devaraśmi, when he was a monk³¹⁵
 First aspired to achieve awakening
 When he made an offering of the Dharma on the fifteenth lunar day³¹⁶
 To the Tathāgata Sorrow Abandoned (*Mya ngan spong*). [668]

The Sugata Prajñāpuṣpa,³¹⁷ when he was a dealer in precious stones³¹⁸
 First aspired to achieve awakening
 When he offered a precious stone
 To the Tathāgata Light of Superknowledge (*Mngon shes 'od*). [669]

The Tathāgata Vidvant, when he was a rice dealer
 First aspired to achieve awakening
 When he offered handfuls of rice
 To the Tathāgata Power of Power of Vitality (*Mdangs kyi stobs*). [670]

The Tathāgata Samṛddhajñāna, when he was a cartwright³¹⁹
 First aspired to achieve awakening
 When he made a shelter against wind
 For the Sugata Glory of Clarity (*Gsal ba 'i dpal*).³²⁰ [671]

The Tathāgata Brahmavasū, when he was caretaker of an orchard³²¹
 First aspired to achieve awakening
 When he offered *kanaka* plant³²²
 To the Tathāgata Famous On First Sight (*Mthong bar grags*). [672]

The Sugata Ratnapāṇi, when he was a king
 First aspired to achieve awakening
 When he dyed cloth
 For the Tathāgata Radiance of Liberation (*Rnam grol 'od zer*). [673]

³¹³. Same name: above [236].

³¹⁴. *chang 'tshong*: see above [134], [662].

³¹⁵. *dge slong*: see above [87].

³¹⁶. *chos kyi sbyin* = *dharmadāna*, Negi 3: 1287.

³¹⁷. The same name also occurs at [987].

³¹⁸. *spug 'tshong*: *spug*, the identity of the gem is not certain, see above [253]. FA 1651, no. 678 'a trader in karketana gems'.

³¹⁹. *shing rta mkhan*: see above [16].

³²⁰. Same name: above [574].

³²¹. *shing srungs*: see above [156].

³²². *ga na ko*: perhaps read as *kanaka*, MW 248 'thorn-apple' or 'several other plants (*Michelia Campaka*, *Butea Frondosa*, *Bauhinea Variegata*, *Cassia Sophora*, a kind of bdellium, a kind of sandal-wood)'. FA 1651, no. 681 only gives the transcription *ganako*.

The Sugata Indrama, when he was a gardener³²³
 First aspired to achieve awakening
 When he offered eight *kharjūra* fruit (dates)³²⁴
 To the Tathāgata Trampler of Doubt (*Yid gnyis rnam gnon*). [674]

The Sugata Anupamavādin,³²⁵ when he was caretaker of an orchard³²⁶
 First aspired to achieve awakening
 When he offered walnuts³²⁷
 To the Tathāgata King Who Knows the Time (*Dus mkhyen rgyal po*). [675]

The Tathāgata Jyeṣṭhavādin, when he was caretaker of an orchard³²⁸
 First aspired to achieve awakening
 When he offered *gotaraṇi* flowers³²⁹
 To the Tathāgata Forest Flower (*Nags kyi me tog*). [676]

The Tathāgata Pūjya,³³⁰ when he was a prince³³¹
 First aspired to achieve awakening
 When he created a pond
 For the Tathāgata Glorious Flower (*Me tog dpal*). [677]

The Sugata Sūrya, when he was a chief minister³³²
 First aspired to achieve awakening
 When he offered a building made of stone
 To the Sugata Great Maturation (*Rnam par smin pa chen po*). [678]

The Sugata Uttīrṇapaṅka,³³³ when he was a thread dealer
 First aspired to achieve awakening
 When he offered a measure of thread
 To the Tathāgata Great Renown (*Grags pa chen po*).³³⁴ [679]

The Sugata Jñānaprāpta, when he was a vendor of spirits³³⁵
 First aspired to achieve awakening
 When he offered nutritious juice
 To the Tathāgata Delighting in Motion (*Gshegs par dgyes*). [680]

^{323.} *tshal gyi las byed*: see above [67].

^{324.} *khar dzu ra* = *kharjūra*, MW 337 ‘Phoenix sylvestris’. FA 1651 no. 683 has ‘dates’.

^{325.} *rdzogs par gsung ba*: The Khotanese has *anaumavāda* (Bailey 1951: 85, no. 655), cf. above [274] *rdzogs ldan*.

^{326.} *shing srungs*: see above [156].

^{327.} *star ga* = *akṣoṭa*, Negi 5: 1860. MW 5 *akṣoṭa* walnut (Pistacio nut?) ref. to *Raghuvamśa*.

^{328.} *shing srungs*: see above [156].

^{329.} ‘*go ta ra na’i me tog*: ‘*go ta ra na* = *gotaraṇi*, Mvy 6208. Cf. BHSD 215–216.

^{330.} The Khotanese version has *Puṣyau* (Bailey 1951: 85, no. 659).

^{331.} *rgyal bu*: see above [45].

^{332.} *blon po chen po*: cf. above [51].

^{333.} For the past Buddha’s name, see [649], [712].

^{334.} The same name also occurs at [708]. Cf. [213] (*Grags pa che*).

^{335.} *chang ’tshong*: see above [134].

The Tathāgata Siddhi, when he was a city governor³³⁶
 First aspired to achieve awakening
 When he offered the ten best cities
 To the Tathāgata Elixir Stride (*Bdud rtsi rnam gnon*). [681]

The Sugata Mayūra, when he was an oil-miller³³⁷
 First aspired to achieve awakening
 When he offered oil perfumed by *vārṣikī* flowers³³⁸
 To the Tathāgata Solar Mass (*Nyi ma'i phung po*). [682]

The Tathāgata Dharmadatta, when he was a prince³³⁹
 First aspired to achieve awakening
 When he worshipped the Tathāgata Lunar Melody (*Zla ba'i dbyangs*)
 With one hundred types of musical instruments. [683]

The Tathāgata Hitaiṣin,³⁴⁰ when he was a blacksmith³⁴¹
 First aspired to achieve awakening
 When he offered knives³⁴²
 To the Tathāgata Divine Flower (*Lha yi me tog*). [684]

The Sugata Jñānin, when he was a conch-blower³⁴³
 First aspired to achieve awakening
 When he blew conches
 For the Tathāgata Pure Light (*Rnam dag 'od*). [685]

The Tathāgata Yaśas,³⁴⁴ when he was a merchant
 First aspired to achieve awakening
 When he offered *vaidūrya*
 To the Tathāgata Autumn Sun (*Ston ka'i nyi ma*). [686]

The Sugata Raśmijāla, when he was a carrying a load of leaves
 First aspired to achieve awakening
 When he offered *himinjala* flowers³⁴⁵
 To the Tathāgata Radiance Lovely to Behold (*Snang ba blta na sdug*). [687]

The Sugata Vaiḍūryagarbha, when he was caretaker of an orchard³⁴⁶

^{336.} *grong dpon*: see above [111].

^{337.} *'bru mar mkhan*: see above [35].

^{338.} *me tog 'bar shi*: see above [135].

^{339.} *rgyal bu*: see above [45].

^{340.} Same name: above [111].

^{341.} *mgar ba*: see above [381].

^{342.} *dra gri* = *śāstrī*, Neig 6: 2352 (*Vinayasūtra*).

^{343.} *dung 'bud*: cp. [161] (*dung 'bud mkhan*).

^{344.} Same name: above [592].

^{345.} *hi min dza la*: we do not know the exact meaning. FA 1655, no. 697 only gives the transcription *himinjala*.

^{346.} *shing srungs*: see above [156].

First aspired to achieve awakening
When he offered mangoes³⁴⁷
To the Tathāgata Firm Intellect (*Brtaṇ pa'i blo*). [688]

The Tathāgata Puṣpa, when he was caretaker of an orchard³⁴⁸
First aspired to achieve awakening
When he offered *tanga* flowers³⁴⁹
To the Tathāgata Tree Flower (*Ljon pa'i me tog*). [689]

The Sugata Devarāja,³⁵⁰ when he was a caravan leader³⁵¹
First aspired to achieve awakening
When he presented ten gardens³⁵²
To the Tathāgata Blazing Voice (*'Bar ba'i dbyangs*). [690]

The Tathāgata Śaśin,³⁵³ when he was a blacksmith³⁵⁴
First aspired to achieve awakening
When he offered a water pot³⁵⁵
To the Tathāgata Armor of Elixir (*Bdud rtsi'i go cha*). [691]

The Tathāgata Smṛtiprabha, when he was a blacksmith³⁵⁶
First aspired to achieve awakening
When he preformed nasal therapy (?)³⁵⁷
On the Tathāgata Lion's Voice (*Seng ge'i sgra*). [692]

The Tathāgata Kuśalaprabha, when he was a monk³⁵⁸
First aspired to achieve awakening
When he offered jewelled lamps
To the Tathāgata Virtue's God (*Dge ba'i lha*). [693]

The Sugata Sarvavaragūṇaprabha, when he was a merchant³⁵⁹
First aspired to achieve awakening
When he scattered *nāgapuṣpa* flowers

^{347.} *a mra*: see above [110].

^{348.} *shing srungs*: see above [156].

^{349.} *tang ga'i me tog*: we cannot find the exact Sanskrit term. Tibetan has *byi tang ga*, a kind of medicinal plant.

^{350.} For the past Buddha's name, see above [217], [290].

^{351.} *ded dpon*: see above [125].

^{352.} *skyed mos tshal*: see above [136].

^{353.} *Zla ba*: cp. above [269] *Candra*.

^{354.} *mgar ba*: see above [381].

^{355.} *ril ba*: see above [76].

^{356.} *lcags mgar*: see above [203].

^{357.} *snar blugs pa yi spyad*: see Negi 7: 3246 *snar blugs pa'i spyad* = *nastakaraṇam* (citing *Vinayasūtra*). Cf. *ibid*, *snar lugs pa'i las*, *nastakarma* (*Vinayasūtra*). BHSD *nasta-karaṇa*, *-karma* 'nose operation', sternutatory treatment) of disease, see MSV II 45.13. *Carakasamhitā* 654. 88 mentions five types of *nastahkarma*. FA 1655, no. 703 'a cauldron'.

^{358.} *dge slong*: see above [87].

^{359.} *tshong pa*: see above [7].

To the Sugata Best Melody (*Dbyangs mchog*). [694]

The Tathāgata Ratnaśrī, when he was a sweeper³⁶⁰
First aspired to achieve awakening
When he presented monastic residences and garlands³⁶¹
To the Sugata Delighting in Glory (*Dpal dgyes*). [695]

The Sugata Maṇṣyacaṇḍa, when he was a brahman
First aspired to achieve awakening
When he made a bridge across the gorges
For the Tathāgata Fame of Elixir (*Bdud rtsi'i grags pa*). [696]

The Tathāgata Rāhu,³⁶² when he was a brahman
First aspired to achieve awakening
When he made spreads for thrones in an instant
For the Tathāgata Dharma Flower (*Chos kyi me tog*). [697]

The Sugata Amṛtaprabha,³⁶³ when he was another's servant
First aspired to achieve awakening
When he set out a seat for the daytime residence³⁶⁴
For the Tathāgata Great Array (*Bkod pa chen po*).³⁶⁵ [698]

The Tathāgata Lokajyeṣṭha, when he was a merchant's son³⁶⁶
First aspired to achieve awakening
When he scattered *dhanuṣkara* flowers³⁶⁷
Over the Sugata Highest in the World (*'Jig rten bla ma*). [699]

The Tathāgata Jyotiṣprabha,³⁶⁸ when he was a caravan leader³⁶⁹
First aspired to achieve awakening
When at night he offered grass torches
To the Sugata Excellent Intellect (*Blo mchog*).³⁷⁰ [700]

The Sugata Śāntagati, when he was a prince,³⁷¹
First aspired to achieve awakening
When he offered a floral wreath to the Sugata Mass of Light (*Lhun 'od*)

³⁶⁰. *phyag dar pa*: see above [346].

³⁶¹. *gtsug lag khang*: see above [62].

³⁶². Same name: above [41].

³⁶³. The same name also occurs at [793]. For the past Buddha's name, see [393], [593] (*Bdud rtsi'i 'od zer can*), [903].

³⁶⁴. *Nyin mo bzhugs pa'i gnas* – can this be *divāvihāra*?

³⁶⁵. Same name: above [127].

³⁶⁶. *tshong dpon gyi bu*: see above [26].

³⁶⁷. *dha nu ska ri'i me tog*: MW 509 *dhanuṣkaria*, 'a kind of flower'.

³⁶⁸. For the past Buddha's name, see [107].

³⁶⁹. *ded dpon*: see above [125].

³⁷⁰. The same name also occurs at [940]. For the future Buddha's name, see [729].

³⁷¹. *rgyal po'i bu*: see above [45].

When he was ascending to his mansion. [701]

The Sugata Jñānasāgara, when he was destitute³⁷²

First aspired to achieve awakening

When he offered condiments³⁷³

To the Tathāgata Radiance of Elixir (*Bdud rtsi 'i 'od gzi*). [702]

The Sugata Parvatendra, when he was a garland-maker's daughter³⁷⁴

First aspired to achieve awakening

When he offered a flower garland one cubit long³⁷⁵

To the Tathāgata Glory of Awakening (*Byang chub gzi brjid*). [703]

The Sugata Praśānta,³⁷⁶ when he was a young physician

First aspired to achieve awakening

When he offered medicinal herbs

To the Tathāgata Pure Intention (*Dgongs pa sbyangs pa*). [704]

The Sugata Guṇabala, when he was a cowherd³⁷⁷

First aspired to achieve awakening

When he offered *carcika* herbs³⁷⁸

To the Tathāgata Banner of Light (*Tog gi 'od*). [705]

The Sugata Deveśvara, when he was a young astrologer³⁷⁹

First aspired to achieve awakening

When he offered a wreath of *aśoka* flowers³⁸⁰

To the Tathāgata Subduer of Foes (*Dgra thul*).³⁸¹ [706]

The Tathāgata Mañjuḥṣa,³⁸² when he was an aromatics dealer³⁸³

First aspired to achieve awakening

When he anointed with fragrance the residence

Of the Tathāgata Flower of Elixir (*Bdud rtsi 'i me tog*). [707]

The Sugata Supārśva,³⁸⁴ when he was a great brahman craftsman³⁸⁵

First aspired to achieve awakening

³⁷². *mi bkren*: *bkren pa*, Mvy 7332 *kṛpaṇa*, cf. Negi 1: 131. Also see [577], [702], [709], [714], [794], [842], [852].

³⁷³. *skyu rum*: *vyañjana*, cf. *Lalitavistara* 154.29. FA 1657, no. 713 'some pickled vegetables'.

³⁷⁴. *phreng rgyud*: see above [2].

³⁷⁵. *me tog phreng ba khru gang*: for *khru gang*: see above [73].

³⁷⁶. The same name also occurs at [850].

³⁷⁷. *spyad rdzi*: the meaning is not clear to us. FA 1659, no. 716 'a cowherd'.

³⁷⁸. *tsan tsa ti ka* see Negi 11 4668 *tsa tsika* = *tsa tsi kā* (2) = *carcikā*, *oṣadhivīṣeṣaḥ*.

³⁷⁹. *rtsis pa 'i khye 'u*: see above [296].

³⁸⁰. *mya ngan 'tshang*: see above [47].

³⁸¹. Same name: above [480].

³⁸². *Dbyangs snyan*: cp. above [623].

³⁸³. *spos 'tshong*: see above [14].

³⁸⁴. *Ngos bzangs*: cp. [418] *Ngos bzangs* = *Sundarapārśva*.

³⁸⁵. *rtsal chen bram ze*: see above [64].

When he erected a open-sided pavilion³⁸⁶
For the Tathāgata Great Renown (*Grags pa chen po*).³⁸⁷ [708]

The Tathāgata Sthitārtha, when he was destitute³⁸⁸
First aspired to achieve awakening
When he offered a vessel filled with water
To the Tathāgata Intent on Benefit (*Phan par dgongs*). [709]

The Sugata Guṇatejas,³⁸⁹ when he was a landowner³⁹⁰
First aspired to achieve awakening
When he offered oil to the whole saṃgha³⁹¹
Under the Tathāgata Excellent Awakeing (*Byang chub dam pa*). [710]

The Sugata Anuttarajñānin, when he was an astrologer³⁹²
First aspired to achieve awakening
When he offered saffron ointment³⁹³
To the Tathāgata Worshipped by the Gods (*Lha yis mchod*).³⁹⁴ [711]

The Sugata Amitasvara, when he was a herdsman³⁹⁵
First aspired to achieve awakening
When he scattered yellow jasmine flowers³⁹⁶
Over the Tathāgata Crossed from the Mud (*'Dam las rgal ba*).³⁹⁷ [712]

The Tathāgata Sukhābha,³⁹⁸ when he was an aromatics dealer³⁹⁹
First aspired to achieve awakening
When he burned kunturaka incense⁴⁰⁰
For the Tathāgata Clarity of Existence (*Srid pa gsal ba*). [713]

The Sugata Sumedhas, when he was destitute⁴⁰¹
First aspired to achieve awakening
When with joined palms he venerated⁴⁰²

386. 'dun khang = maṇḍapa, Mvy 5562.

387. Same name: above [679].

388. mi bkren: see above [137].

389. yon tan gzi brjid dpal: the Khotanese has guṇatejarājau (Bailey 1951: 85, no. 693).

390. khyim bdag: see above [11].

391. dge 'dun dag la rnyed pa snum bag phul: snum pa = snigdha, Mvy 270, 335, 5724; sneha Mvy 4616. FA 1661, no. 721 'offering oil to all the monks', conjecturally interpreting rnyed pa as ji rnyed pa.

392. rtsis pa: see above [296].

393. gur kum = gur gum = kuṃkuma Mvy 6259 = kuṃkuma = saffron. Byug pa = ointment, lepa etc.

394. Same name: above [175].

395. phyugs rdzi: see above [15].

396. ha ri ni ka'i me tog: see MW 1291 hārīṇī, yellow jasmine.

397. Same name: above [649].

398. 'Od bzangs: cp. [25] Suprabha.

399. spos 'tshong: see above [14].

400. kun tu ra ka: we do not know the exact meaning. FA 1661, no. 724 only gives the transcription.

401. mi bkren: see above [137].

402. thal sbyar phyag ba byas te phyag 'tshal: cf. above [370] (thal sbyar phyag byas).

The Tathāgata Flower of the Dharma (*Chos kyi me tog*). [714]

The Tathāgata Vigatamohārthacintin, when he was a cakravartin king⁴⁰³

First aspired to achieve awakening

When he offered a city ten yojanas wide

To the Sugata Great Glory (*Dpal chen*). [715]

The Sugata Viśiṣṭhasvarāṅga, when he was caretaker of an orchard⁴⁰⁴

First aspired to achieve awakening

When he presented *phagu* fruits⁴⁰⁵

To the Sugata Illuminator (*'Od byed*). [716]

The Sugata Laḍitāgragāmin, when he was the maidservant of an astrologer

First aspired to achieve awakening

When he scattered *karṇika* flowers

Over the Tathāgata Fire-like Radiance (*Me 'od*). [717]

The Sugata Śāntārtha, when he was a royal messenger⁴⁰⁶

First aspired to achieve awakening

When he circumambulated a hundred times

The Tathāgata Pleasant to See (*Blta na sdug pa*). [718]

The Sugata Adoṣa, when he had a single dependency (?)⁴⁰⁷

First aspired to achieve awakening

When he offered green beans⁴⁰⁸

To the Tathāgata Delighting of the Light (*Snang bar dgyes pa*). [719]

The Sugata Śubhacīrṇabuddhi, when he was a timber merchant⁴⁰⁹

First aspired to achieve awakening

When he offered a gatehouse⁴¹⁰

To the Tathāgata Joy for Melody (*Dga' ba'i dbyangs*). [720]

The Sugata Padmakōśa, when he was a monk

First aspired to achieve awakening

When he offered bathing soap⁴¹¹

To the Tathāgata Donor of Offer (*Mchod sbyin byin pa*). [721]

⁴⁰³. *'khor los sgyur*: see above [5].

⁴⁰⁴. *shing srungs*: see above [156].

⁴⁰⁵. *pha gu*: we do not know the meaning, the type of plant or fruit. FA 1661, no. 727 only gives the transcription.

⁴⁰⁶. *rgyal po'i pho nya*: see above [65].

⁴⁰⁷. *rtēn bcas*: see above [443]. The term is not clear to us.

⁴⁰⁸. *mon sran sde'u yi 'bras bu*: *mon sran sde'u* = *mudga*, Mvy 5648.

⁴⁰⁹. *shing 'tshong*: see above [39].

⁴¹⁰. *sgo gang*: We read as *sgo khang* (C P S), see above [437].

⁴¹¹. *sku yi khruś dag*: cf. above [42] (*khruś kyi chal*).

The Sugata Suraśmi,⁴¹² when he was a poor man
 First aspired to achieve awakening
 When he offered alms⁴¹³
 To the Tathāgata Champion of Truth (*Bden pa'i mthu rtsal*). [722]

The Sugata Pratibhānavarṇa, when he was caretaker of an orchard⁴¹⁴
 First aspired to achieve awakening
 When he offered dill flowers⁴¹⁵
 To the Tathāgata Unhindered Intellect (*Thogs med blo*). [723]

The Tathāgata Sutīrtha, when he was a gatekeeper⁴¹⁶
 First aspired to achieve awakening
 When with joined palms he venerated⁴¹⁷
 The Tathāgata Bright Splendor (*Mdangs 'od*) as he entered the city. [724]

The Sugata Gaṇendra, when he was a merchant's son⁴¹⁸
 First aspired to achieve awakening
 When he offered a string of earrings
 To the Tathāgata Moon Essence (*Zla ba'i snying po*). [725]

The Tathāgata Vigatabhaya,⁴¹⁹ when he was a brahman
 First aspired to achieve awakening
 When he offered hibiscus flowers⁴²⁰
 To the Tathāgata Brahma's Light (*Tshangs pa'i 'od*). [726]

The Sugata Jñānaruci, when he was a poor man
 First aspired to achieve awakening
 When he offered unstining hospitality
 To the Tathāgata Great Array (*Bkod pa chen po*)⁴²¹. [727]

The Sugata Gandha, when he was an ascetic
 First aspired to achieve awakening
 When he offered a hut made of leaves⁴²²
 To the Tathāgata Light of Happiness (*Bde ba'i 'od*). [728]

⁴¹². For the past Buddha's name, see above [377].

⁴¹³. *bsod snyoms*: see above [121].

⁴¹⁴. *shing srungs*: see above [156].

⁴¹⁵. *shu ti* = śatapuspā, Negi 15: 6902. MW 1049 'Anethum Sowa'.

⁴¹⁶. *sgo ba*: see above [169].

⁴¹⁷. *thal mo sbyar te phyag dag byas*: cf. above [370] (*thal sbyar phyag byas*).

⁴¹⁸. *tshong dpon bu*: see above [26].

⁴¹⁹. Same name: above [297].

⁴²⁰. *Ta ra na'i me tog*: cf. MW 438 *taraṇī* hibiscus mutabilis, Confederate rose, Dixie rosemallow or the cotton rosemallow.

⁴²¹. Same name: above [127].

⁴²². *lo ma'i spyil bu*: see above [643].

The Tathāgata Varabuddhi,⁴²³ when he was a merchant⁴²⁴
 First aspired to achieve awakening
 When he offered aloeswood incense⁴²⁵
 To the Tathāgata Excellent Light (*'Od mchog*). [729]

The Sugata Candra,⁴²⁶ when he was a wood-collector⁴²⁷
 First aspired to achieve awakening
 When he presented beleric myrobalan fruits⁴²⁸
 To the Tathāgata Radiance of Peace (*Zhi ba 'i 'od*). [730]

The Sugata Ratnābhacandra, when he was a merchant⁴²⁹
 First aspired to achieve awakening
 When he offered a precious sun-crystal⁴³⁰
 To the Tathāgata Doubt Left Behind (*Yid gnyis las ni 'das pa*). [731]

The Sugata Abhaya,⁴³¹ when he was a chaplain's son⁴³²
 First aspired to achieve awakening
 When he offered Sindhubara flowers⁴³³
 To the Tathāgata Unerring Mind (*'Khrul pa med pa 'i blo ldan*). [732]

The Sugata Mahādarśana, when he was a grass-collector⁴³⁴
 First aspired to achieve awakening
 When he offered aloeswood fruit⁴³⁵
 To the Tathāgata Wealth of Good Conduct (*Brtul zhugs 'byor*). [733]

The Sugata Brahmaruta,⁴³⁶ when he was a physician⁴³⁷
 First aspired to achieve awakening
 When he offered powdered jujube fruit
 To the Tathāgata Beautiful Limbs (*Yan lag mdzes pa*). [734]

^{423.} For the past Buddha's name, see [700], [940].

^{424.} *tshong pa*: see above [7].

^{425.} *a ga ru*: see above [14].

^{426.} Same name: above [269].

^{427.} *shing thun*: see above [96].

^{428.} *ba ru ra yi 'bras bu*, *bibhūtakam*, Negi 9: 3691. MW 978 *vibhūta*, the tree *Terminalia Bellerica*; n. its berry (used as a die). Also Beleric or bastard myrobalan, *akṣa*.

^{429.} *tshong pa*: see above [7].

^{430.} *me shel*, *sūryakānta* Mvy 8979: a gemstone which gives out heat or can kindle fire.

^{431.} Same name: above [413].

^{432.} *mdun 'don*: see above [141].

^{433.} *sin dhu ba ri 'i me tog*: see Negi 16: 7080, *sind du bar a* = *sindhuvārta*, °tā (*gandhajātiviśeṣa*, occurs in *Gaṇḍavyūha*); *sindhu bar a* = *sind dhu bā ra*, *sinduvārah* (*vrkṣaviśeṣa*, in *Avadānakalpalatā* and *Amarakośa*). MW 1217 *Vitex negundo*, commonly known as the Chinese chaste tree, five-leaved chaste tree, or horseshoe vitex – a large aromatic shrub with quadrangular, densely whitish, tomentose branchlets; widely used in folk medicine, particularly in South and Southeast Asia (adapted from Wikipedia).

^{434.} *rtswa thun*: see above [536].

^{435.} *a ga ru*: see above [14].

^{436.} *Tshangs dbyangs*: the same name also occurs at [911], cp. [43] *Brahmaghoṣa*, [541] *Brahmaghoṣa*.

^{437.} *sman pa*: see above [4].

The Sugata Sughoṣa, when he was a god⁴³⁸
 First aspired to achieve awakening
 When he during snowstorm swept the house
 Of the Tathāgata Delighting in Fearlessness (*Bsnyengs med dgyes pa*). [735]

The Sugata Mahāprajñātīrtha, when he was sick⁴³⁹
 First aspired to achieve awakening
 When he offered pepper corns⁴⁴⁰
 To the Tathāgata Motifs of Melodies (*Rnam grangs dbyangs*). [736]

The Sugata Asamabuddhi, when he was a merchant⁴⁴¹
 First aspired to achieve awakening
 When he invited him to stay for several days
 To the Tathāgata Great Melody (*Dbyangs ni chen po*). [737]

The Sugata Acalaprajñābha,⁴⁴² when he was young boy⁴⁴³
 First aspired to achieve awakening
 When he rice mixed with sesame oil
 To the Tathāgata Analyser (*Rnam par 'byed ldan*). [738]

The Sugata Buddhimati, when he was a potter⁴⁴⁴
 First aspired to achieve awakening
 When he scattered *vārṣikī* flowers⁴⁴⁵
 Over the Tathāgata Great Intention (*Dgongs pa chen po*). [739]

The Sugata Drumendra, when he was a royal messenger⁴⁴⁶
 First aspired to achieve awakening
 When he offered waistbands⁴⁴⁷
 To the Sugata Bright Form (*Gzugs gsal*). [740]

The Tathāgata Ghoṣasvara, when he was a traveller⁴⁴⁸
 First aspired to achieve awakening
 When he guided the Tathāgata Great Champion (*Mthu rtsal chen po*)⁴⁴⁹
 Along the road without danger. [741]

^{438.} *lha ris pa*: see above [337].

^{439.} *nad pa*: see above [373].

^{440.} *pi pi ling* = *pippalī*, Mvy 5794.

^{441.} *tshong pa*: see above [7].

^{442.} *rdo rje mkhregs*: Khotanese version has *Vajrasenau* (Bailey 1951: 86, no. 720).

^{443.} *byis pa*: see above [70].

^{444.} *rdza mkhan*: see above [76].

^{445.} *me tog bar shi ka*: cf. above [135].

^{446.} *rgyal po yi pho nya*: see above [65].

^{447.} *sku regs*: see above [3].

^{448.} *'dron po*: see above [411].

^{449.} The same name occurs above at [251].

The Sugata Puṇyabala,⁴⁵⁰ when he was a merchant
 First aspired to achieve awakening
 When he offered ghee
 To the Tathāgata One Who See Happiness (*Bde bar gzigs*). [742]

The Tathāgata Sthāmaśrī,⁴⁵¹ when he was a monk⁴⁵²
 First aspired to achieve awakening
 When he cultivated acquiescence to reality⁴⁵³
 Under the Tathāgata One Who Has Abandoned Harm (*Gnod pa spangs pa*). [743]

The Sugata Āryapriya, when he was a forest monk
 First aspired to achieve awakening
 When he offered half of a bean
 To the Tathāgata Bright Peace (*Zhi ba gsal*). [744]

The Tathāgata Pratāpa, when he was a garland maker
 First aspired to achieve awakening
 When he offered fresh food
 To the Tathāgata Uninfected Mind (*Rims med blo ldan*). [745]

The Sugata Jyotīrāma, when he was a cook
 First aspired to achieve awakening
 When he offered vessel full of honey
 To the Tathāgata Bridge of Arhat (*Dgra bcom stegs*). [746]

The Sugata Dundubhimeghasvara, when he was an aromatics dealer⁴⁵⁴
 First aspired to achieve awakening
 When he *uśīra* powder⁴⁵⁵
 To the Tathāgata Mind with Accumulated Goodness (*Blo ldan legs bsags*). [747]

The Tathāgata Priyacakṣurvakra, when he was a sweeper⁴⁵⁶
 First aspired to achieve awakening
 When he beat Great drums
 For the Tathāgata All-bright (*Kun du gsal*). [748]

The Sugata Sujñāna, when he was an owner of orchards
 First aspired to achieve awakening
 When he offered a vessel full of milk
 To the Tathāgata Brilliance of the Moon (*Zla ba'i gzi brjid*). [749]

^{450.} The same name also occurs at [883].

^{451.} The same name occurs above at [364].

^{452.} *dge slong*: see above [87].

^{453.} *bzod pa*: usually *kṣānti*, acquiescence to or realization of certain stages of insight.

^{454.} *spos 'tshong*: see above [14].

^{455.} *u shi ra*: *uśīra*. MW 219 'the fragrant root of the plant *Andropogon Muricatus*'.

^{456.} *phyag dar pa*: see above [346].

The Tathāgata Samṛddha,⁴⁵⁷ when he had a dependency (?)⁴⁵⁸
 First aspired to achieve awakening
 When he offered *laḍḍu*⁴⁵⁹
 To the Tathāgata Altar of the Gods (*Lha yi mchod gnas*). [750]

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BGD	see Zhang Yisun et al. 2004.
BHSD	see Edgerton 1953.
D	Derge Kanjur.
F	Phug brag manuscript Kanjur.
FA	see <i>The Fortunate Aeon</i> .
L	London manuscript Kanjur.
Mvy	榊亮三郎著『梵藏漢和四譯對校翻譯名義大集』京都帝國大學文科大学叢書3, 京都: 真言宗京都大學, 1916年, 1925年(初版), 東京: 鈴木學術財團, 1973年(第五次印刷) [Ryōzaburō Sakaki, (ed.), <i>Mahāvvyutpatti</i> , parts 1 and 2, Kyoto: Kyoto Imperial University, 1916 and 1925].
MW	see Monier-Williams [1899].
Negi	see Negi 1993–2005.
P	Peking Kanjur.
S	Stog Palace manuscript Kanjur.
TSD	see Chandra 1959.
TSD (SV)	see Chandra 1992–94.
Vin	<i>Vinayasūtra</i> . See Bapat and Gokhale 1982.

⁴⁵⁷. Same name: above [219].

⁴⁵⁸. *rten bcas*: see above [443]. The term is not clear to us.

⁴⁵⁹. *la du*: see above [9].

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How the Buddhas of the Fortunate Aeon First Aspired to Awakening: The *pūrvā-praṇidhānas* of Buddhas 751–994

Peter SKILLING and SAERJI

This is Part IV of a translation of the *pūrvā-praṇidhānas* of the future Buddhas of the Fortunate Aeon, comprising Nos. 751–994.¹

The Sugata Guṇarāśi,² when he was a wandering ascetic³
First aspired to achieve awakening
When he offered a spotted antelope hide
To the Tathāgata Melody of the Gods (*Lha yi dbyangs*).⁴ [751]

The Sugata Prasanna, when he was a king's daughter⁵
First aspired to achieve awakening
When he offered a gold chain⁶
To the Tathāgata Sunflower (*Me tog nyi ma*). [752]

The Sugata Dharmadhvaja, when he was a beggar⁷
First aspired to achieve awakening
When he offered a cloth shawl of only four inches⁸
To the Tathāgata Firm-Footed (*Legs gnas zhabs*). [753]

The Sugata Jñānaruta, when he was a merchant's son⁹
First aspired to achieve awakening
When he made an offering of toothsticks¹⁰
To the Tathāgata Banner (*Tog*). [754]

The Tathāgata Gagana, when he was a wood-gatherer¹¹

^{1.} For the first, second and third part see *ARIRIAB* Vol. XVII (March 2014), 245–291; Vol. XIX (March 2016), 149–192; Vol. XX (March 2017), 167–204.

^{2.} *yon tan chung po: guṇaskandha* or *guṇarāśi*. See [211] (*guṇaskandha* = Weller 212). Same name for past Buddhas at [386], [494].

^{3.} *kun rgyu: parivrājaka*, Mvy 3522. Above [223].

^{4.} Same name at [765].

^{5.} *rgyal po'i bu mo*, also at [593], [803].

^{6.} *gser gyi phreng ba*: See above [324].

^{7.} *slong ba*: also see [603], [621], [829], [994].

^{8.} *gos kyī ras ma sor bzhi tsam*: see above [121].

^{9.} *tshong dpon gyi bu*: this expression occurs many times, see above [26].

^{10.} *tshems shing*: see above [10].

^{11.} *shing thun*: see above [96], also at [730], [762], [813], [916].

First aspired to achieve awakening
 When he offered a jujube fruit¹²
 To the Sugata Bright Sumanā Flower (*Sna ma 'i me tog gsal*). [755]

The Sugata Yajñasvara, when he was a dependent (?)¹³
 First aspired to achieve awakening
 When he offered a preparation of oil mixed with beans¹⁴
 To the Tathāgata Blaze of Power (*Stobs kyi 'od*). [756]

The Sugata Jñānavihāsasvara, when he was a matted-hair ascetic (*jaṭila*)¹⁵
 First aspired to achieve awakening
 When he offered a place to perform austerities
 To the Sugata Quest for Good Qualities (*Yon tan bzhed*). [757]

The Sugata Guṇatejoraśmi, when he was a tailor¹⁶
 First aspired to achieve awakening
 When he sewed *cīvara* and *saṃghāṭi* robes
 For the Tathāgata Flower of the Dharma (*Chos kyi me tog*)¹⁷. [758]

The Sugata Ṛṣīndra, when he was giving alms¹⁸
 First aspired to achieve awakening
 When he offered a needle case¹⁹
 To the Tathāgata Beautiful Radiance (*Gzi brjid mdzes pa*). [759]

The Sugata Matimant, when he was a chief of herdsmen²⁰
 First aspired to achieve awakening
 When he offered an alms bowl brimming with milk²¹
 To the Tathāgata Luminous Moon (*Zla ba snang mdzad*). [760]

The Sugata Pratibhānagaṇa, when he was a prince²²
 First aspired to achieve awakening
 When he offered a *campaka* grove
 To the Tathāgata Radiance of Peace (*Zhi ba 'i 'od*).²³ [761]

12. *rgya shug dag gi 'bras bu*: cp. [734] *rgya shug 'bras bu 'i phye ma*.

13. *rten bcas*: see above [443]. The term is not clear to us. *rten* means 'dependent (on), etc. Cf. Mvy 1301 *brten pa yod pa* = *sapraṭiśaraṇa*. FA IV 1673 has 'watchman'.

14. *bal sran*: see above [542], cp. [113] *mon sran gre 'u 'bru*.

15. *ral pa can*: also occurs at [951], cp. [467] *bcings pa med pa po ral pa can*, [561] *ral pa can sbyin sreg mkhan*.

16. *bzang mkhan*: see BGD 2511; Roerich 8: 188, also occurs at [906].

17. The same name also occurs at [697], [714].

18. *bsod snyoms*: see above [121]. FA IV 1673 'when he was a mendicant'.

19. *khab ral*: *sūcīgrhaka*, Mvy 8972. Term known from the *Prātimokṣa*, in which to accept a needle case (*sūcīgrhaka*) made of ivory or other valuable material from a householder who is not a close relative is a minor offence (*prāyaścittika*): ETED 282.

20. *phyugs rdzi 'i dpon po*: see [505], [638], [649], [954], [960].

21. *lung bzad 'o mas bkang*, also at [86], [423], [749] (*snod dag 'o mas bkang*).

22. *rgyal bu*: this expression occurs many times, see [106], [144], [170], [184], [191], [271], [275], [349], [362], [396], [422], [450], [472], [545], [573], [624], [626], [633], [677], [683], [770], [929], [938].

23. The same name also occurs at [730], [861].

The Sugata Suyajña, when he was a wood-gatherer²⁴
 First aspired to achieve awakening
 When he offered wood apple trees²⁵
 To the Sugata Universally Supreme Good Quality (*Kun du yon tan mchog*). [762]

The Tathāgata Candrānana, when he was a butter merchant²⁶
 First aspired to achieve awakening
 When he offered clarified butter²⁷
 To the Tathāgata Radiant Victory (*Gzi brjid rnam rgyal*). [763]

The Sugata Sudarśana, when he was a baker²⁸
 First aspired to achieve awakening
 When he offered a cake²⁹
 To the Tathāgata Worshipped by the Gods (*Lhas mchod*).³⁰ [764]

The Tathāgata Viraja,³¹ when he was a barber³²
 First aspired to achieve awakening
 When he offered a razor³³
 To the Tathāgata Melody of the Gods (*Lha yi dbyangs*).³⁴ [765]

The Sugata Guṇasañcaya, when he was a bath attendant³⁵
 First aspired to achieve awakening
 When he built and offered a bathhouse³⁶
 To the Sugata Unerring Effort (*'Khrul pa med par sbyor ba*). [766]

The Sugata Ketumant, when he was a landowner³⁷
 First aspired to achieve awakening
 When, for the three months of the rains' retreat, he offered meals with a hundred flavours

24. *shing thun*: see above [96], also at [730], [755], [813], [916].

25. *bil ba*: MW 732 Aegle Marmelos, the wood-apple tree (commonly called Bel).

26. *mar 'tshong*: also see at [571], [574], [798], [936].

27. *zhun mar*: see above [418].

28. *da nur mkhan*, see above [119], we cannot trace this word. FA 1673, no. 775 has 'cook'. The *Vinayavibhaṅga* (D 3, ca, 145a7–8) has *mer ji lta bde bzhin du 'di lhar rtsom pa 'dis 'di dus byed par gyur cig snyam pas grong khyer sreg pa 'am l grong sreg pa 'am l yul sreg pa 'am l rgyal thabs sam l da nur du 'jud dam l tha na de'i khar mgal pa tsam 'jud par byed cing l de yang rtsom pa des dus byed na dge slong pham par 'gyur ro*. The *Vinayavibhaṅga* commentary (D 4114, ca, 63a4) has *da nur zhes bya ba ni bsreg pa'i gnas so*. According to the context, *da nur* should be a kind of stove. Does it correspond to Sanskrit *ḍḍaka*? Cf. BGD 1235 *da bur, sreg gnas sam tsha sreg gi gnas*.

29. *bag chos*: cf. above [57] (*bag chos mkhan*). *khādyaka*, Negi 9: 3701 (*Vinayasūtra*, Mvy).

30. For the past Buddha's name, see [791].

31. Weller 772 and FA 1675, no. 776 have *Vimala*, cf. Khotanese *Virajau* (Bailey 1951: 86, no. 748).

32. *'dreg mkhan*, also at [185], [522], [526], [863].

33. *spu gri* = *kṣura*, Negi 8: 3365, cp. Mvy 4939 *spu gri'i so = ksuradhāra*, BHSD 200 *kṣuraka*.

34. Same name at [751].

35. *khrus pa*, also at [42], [97], [117], [236], [366], [464], [972].

36. *khrus khang*, see above [32], also at [816].

37. *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [784], [827], [851], [875], [882], [883], [914], [935], [956], [968], [971], [982].

To the Tathāgata Great Effort (*Brtson 'grus chen po*) and his assembly numbering a crore (*koṭī*). [767]³⁸

The Sugata Pratibhānarāṣṭra, when he was a poor man³⁹
First aspired to achieve awakening
When he offered lampwick⁴⁰
To the Tathāgata Captivating Voice (*Yid 'ong dbyangs*).⁴¹ [768]

The Sugata Ratnapradatta, when he was an adulterer⁴²
First aspired to achieve awakening
When one day he turned his mind to the holy life (*brahmacaryā*)
Under the Tathāgata Universal Melody (*Kun tu dbyangs can*). [769]

The Sugata Priyacandra, when he was a prince⁴³
First aspired to achieve awakening
When he scattered ginger flowers⁴⁴
Over the Tathāgata Purified Aspiration (*Smon lam sbyangs pa*). [770]

The Sugata Anunnata, when he was a cook⁴⁵
First aspired to achieve awakening
When he offered ghee⁴⁶
To the Tathāgata Desired by the Gods (*Lha 'dod*). [771]

The Sugata Siṃhabala, when he was a brahman
First aspired to achieve awakening
When he offered a mango fruit (*āmrāphala*)⁴⁷
To the Tathāgata Power of Wisdom (*Shes rab stobs*). [772]

The Sugata Vaśavartirāja, when he was a landowner's son⁴⁸
First aspired to achieve awakening
When he scattered leaves of the *guḍūcī* vine⁴⁹
Over the Sugata All Seeing (*Kun du gzigs*). [773]

The Sugata Amṛtaprasanna, when he was an expert in agates⁵⁰

38. This verse has four lines of eleven syllables each: 11-11-11-11.

39. *dbul po*, also occurs at [465], [523], [722], [727], [853], [919], [957], [984].

40. *mar me'i snying po*, see above [640], also occurs at [957].

41. The same name occurs at [116].

42. *byi bo byed pa: parādārābhigamāna* (*Vinayavastu*), *parādārāsevī* (*Gaṇḍavyūha*), *pāradārika* (*Vinayavastu*): Negi 9: 3824. Cf. MW pp. 586c, 620a.

43. *rgyal bu*: see above [761].

44. *sge'u gsher: āndraka*, Negi 2: 832, Mvy 5694. See below [966].

45. *bca' ba*: see above [175] (*bca' ba mkhan bu*), also occurs at [442] (*bca' ba mkhan bu*), [508], [746], [782], [878].

46. *mar khur*, see above [239], also at [574], [606], [778], [798], [946].

47. *a mra'i 'bras bu*, also at [221], [857].

48. *khyim bdag gi bu*: for *khyim bdag*: see above [11]. *Khyim bdag gi bu* also occurs at [27], [29], [130], [174], [778], [896], [947].

49. *sle tres* = *guḍūcī*, *latāviśeṣaḥ*, Negi 16: 7310. FA 1677, no. 784 'ivy leaves'.

50. FA 1677, no. 785 'acrobat', ETED 1148 *mchong*, 'agate'. The idea of acrobat is found in the forms from the

First aspired to achieve awakening
 When he offered golden cloth
 To the Tathāgata Worshipped by Brahma (*Tshangs pas mchod*).⁵¹ [774]

The Sugata Samadhyāyin, when he was caretaker of an orchard⁵²
 First aspired to achieve awakening
 When he offered flowers
 To the Tathāgata Flower of Sages (*Thub pa'i me tog*). [775]

The Sugata Akṣobhya, when he was a merchant's son⁵³
 First aspired to achieve awakening
 When he offered a bejeweled book
 To the Tathāgata Sky Intellect (*Nam mkha'i blo*). [776]

The Sugata Praśāntamala, when he was the son of a rich man⁵⁴
 First aspired to achieve awakening
 When he offered bracelets
 To the Tathāgata Overcoming the Waves (*Rlabs 'joms*).⁵⁵ [777]

The Sugata Deśāmūḍha, when he was a landowner's son⁵⁶
 First aspired to achieve awakening
 When he offered ghee⁵⁷
 To the Sugata Accomplished Wisdom (*Shes rab rdzogs pa*). [778]

The Sugata Laḍita, when he was caretaker of a sugarcane field
 First aspired to achieve awakening
 When he offered sugarcane
 To the Tathāgata Disrupting Thorns (*Tsher ma dkrugs pa*). [779]

The Tathāgata Suvaktra, when he was a merchant⁵⁸
 First aspired to achieve awakening
 When he scattered red pearls
 Over the Tathāgata Subduer of Enemies (*Dgra 'dul*).⁵⁹ [780]

The Sugata Sthitavegajñāna, when he was a potter⁶⁰

verb *mchong ba*, to jump, leap, etc.

^{51.} The same name occurs at [549].

^{52.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [804], [805], [809], [818], [822], [846], [944], [945], [966], [969], [993].

^{53.} *tshong dpon bu*: see above [754].

^{54.} *phyug po yi bu*, also occurs at [419], [491].

^{55.} FA IV 1677 Conquering Billows.

^{56.} *khyim bdag gi bu*: for *khyim bdag*: see above [11]. *Khyim bdag gi bu* also occurs at [27], [29], [130], [174], [773], [896], [947].

^{57.} *mar khur*, see above [239], also at [574], [606], [771], [798], [946].

^{58.} *tshong pa*, also occurs at [7], [72], [279], [537], [562], [585], [594], [662], [665], [686], [694], [729], [731], [737], [780], [801], [806], [808], [823], [833], [836], [847], [849], [856], [870], [888], [892], [924], [939], [943], [958], [979], [990].

^{59.} For a past Buddha's name, see [259].

^{60.} *rdza mkhan*, see above [76]. Also at [154], [256], [272], [372], [432], [460], [485], [510], [575], [635],

First aspired to achieve awakening
When he offered a jar full of water
To the Tathāgata Joyful Arhat (*Dgra bcom dgyes pa*). [781]

The Sugata Kathendra, when he was a cook⁶¹
First aspired to achieve awakening
When he offered food
To the Tathāgata Abode of Excellent Moral Conduct (*Tshul khrims mchog gnas*). [782]

The Sugata Mahātejas, when he was a physician⁶²
First aspired to achieve awakening
When he offered a myrobalan fruit⁶³
To the Tathāgata Impartial to All Sides (*Phyogs mnyam dgongs pa*). [783]

The Sugata Gambhīramati, when he was a landowner⁶⁴
First aspired to achieve awakening
When he offered three pearls
To the Tathāgata Fearless Intent (*Dgongs pa bsnyengs med*). [784]

The Sugata Amṛta, when he was another's servant⁶⁵
First aspired to achieve awakening
When he planted a palisade of trees for the meditation walkway⁶⁶
Of the Tathāgata Bright Energy (*Brtson 'grus gsal ba*). [785]

The Sugata Dharmabala, when he was a garden worker⁶⁷
First aspired to achieve awakening
When he offered a bamboo grove
To the Tathāgata Immense Brightness (*Gsal ba rgya chen*). [786]

The Tathāgata Pūjya, when he was an old man
First aspired to achieve awakening
When he offered a drink made from herbal grass
To the Tathāgata Intelligent Listener (*Gsan pa'i blo ldan*). [787]

The Sugata Puṣpaprabha, when he was a guide⁶⁸

[739], [860].

^{61.} *bca' ba*: see above [175] (*bca' ba mkhan bu*), also occurs at [442] (*bca' ba mkhan bu*), [508], [746], [771], [878].

^{62.} *smān pa*, also see [4], [53] (*rgyal po'i smān pa*), [102], [140], [239], [257], [282], [292], [300], [383], [384], [424], [455], [535], [569], [630], [659], [734], [783], [946], [949].

^{63.} *skyu ru ra yi 'bras bu*, see above [53], also occurs at [66], [384], [463], [615], [702].

^{64.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [827], [851], [875], [882], [883], [914], [935], [956], [968], [971], [982].

^{65.} *gzhan gyi khol po*, see above [120], also at [123].

^{66.} *rig byed* normally stands for *veda*, but here the Indic term should be *vedika*, a fence, palisade, enclosure, or more probably °-vedī, °-vedī. *Caṅkamaṇa-vedika* occurs in Pali *Cullavagga* (Vin II p. 120.5–7): *tena kho samayena bhikkhū caṅkame caṅkamantā paripatanti. bhagavato etam atthaṃ ārocesuṃ. 'anujānāmi bhikkhave caṅkamaṇavedikan' ti*.

^{67.} *tshal gyi las byed*, see above [67], also at [110], [221], [371], [377], [511], [674].

^{68.} *lam ston*, see above [91], also at [103], [268], [291], [333], [343], [653], [839], [857], [864], [871], [874].

First aspired to achieve awakening
 When he pointed out the path
 To the Tathāgata Unobstructed Intent (*Sgrib med dgongs pa*). [788]

The Sugata Trailokyapūjya, when he was a gold dealer⁶⁹
 First aspired to achieve awakening
 When he offered a measure of gold⁷⁰
 To the Tathāgata Fearless Light (*Bsnyengs med 'od zer*). [789]

The Sugata Rāhusūryagarbha, when he was a flour merchant⁷¹
 First aspired to achieve awakening
 When he offered a *kārṣapana*'s worth of flour
 To the Tathāgata Immortal Melody (*Bdud rtsi'i dbyangs can*). [790]

The Tathāgata Marutpūjita,⁷² when he was a great brahman craftsman⁷³
 First aspired to achieve awakening
 When he spread golden cloth in the courtyards
 For the Tathāgata Wonderful Teaching (*Legs par gsungs pa*). [791]

The Sugata Mokṣadhvaṇa, when he was an expert in cotton textiles
 First aspired to achieve awakening
 When he scattered raw cotton⁷⁴
 Over the Sugata Foremost Master (*Mkhas pa mchog*). [792]

The Sugata Amṛtaprabha, when he was a brahman versed in the Vedas⁷⁵
 First aspired to achieve awakening
 When he scattered *sudarśana* flowers
 Over the Tathāgata King of Good Qualities (*Yon tan rgyal po*). [793]

The Tathāgata Vajra, when he was destitute⁷⁶
 First aspired to achieve awakening
 When he offered half a bean⁷⁷
 To the Tathāgata Hidden Faculties (*Dbang po sbas pa*). [794]

The Tathāgata Dṛḍha, when he was a garland maker⁷⁸
 First aspired to achieve awakening
 When he scattered *saptaparni* flowers

^{69.} *gser rtog*, see above [30], also at [227], [588], [868], [932].

^{70.} *srang*, see above [280], [571].

^{71.} *phyé 'tshong*, also at [238].

^{72.} For a future Buddha's name, see [764].

^{73.} *rtsal chen bram ze*, see above [64], also at [708].

^{74.} *ras bal* = *karpāsa*, Negi 14: 6343.

^{75.} *gtsang sbra can* = *śrotriya*, Negi 11: 4680–81, Mvy 418 *bram ze gtsang sbra can*. A *śrotriya* is a brahman versed in the Vedas.

^{76.} *mi bkren*: see above [137], also at [577], [702], [709], [714], [842], [852].

^{77.} *rgya sran*: *kulattha*, Negi 2: 757, Mvy 5652.

^{78.} *phreng rgyud*, see above [2], also at [36], [59], [95], [116], [206], [260], [321], [328], [393], [428], [468], [540], [628], [745], [835], [862], [895], [934], [941], [950], [992].

Over the Tathāgata Trance of Liberation (*Thar pa'i bsam gtan*). [795]

The Sugata Ratnaskandha, when he was a traveller⁷⁹
 First aspired to achieve awakening
 When he acted as a midnight watchman⁸⁰
 For the Sugata Great Brilliance (*Snang ldan chen po*) when he was travelling. [796]⁸¹

The Sugata Laḍitakrama, when he was an astrologer's son⁸²
 First aspired to achieve awakening
 When he offered *campaka* flowers
 To the Tathāgata Sandalwood Fragrance (*Tsan dan spos*). [797]

The Sugata Bhānumant,⁸³ when he was a butter merchant⁸⁴
 First aspired to achieve awakening
 When he offered a drink of ghee⁸⁵
 To the Tathāgata Lucid Sight (*Gzigs pa gsal*). [798]

The Sugata Śuddhaprabha, when he was a monk⁸⁶
 First aspired to achieve awakening
 When he swept the meditation walkway clean and spread out a seat
 For the Sugata Exalted Causeway (*Mngon 'phags stegs*).⁸⁷ [799]

The Tathāgata Prabhābala, when he was a merchant⁸⁸
 First aspired to achieve awakening
 When he offered bright lights
 To the Tathāgata Beautiful to Behold (*Blta na sdug*). [800]

The Sugata Guṇacūḍa, when he was a merchant⁸⁹
 First aspired to achieve awakening
 When he offered sandalwood and fruits
 To the Tathāgata Boundless Intellect (*Dpag med blo*). [801]

The Sugata Anupamaśrī, when he was a washerman⁹⁰
 First aspired to achieve awakening
 When in the hot season he offered water

79. 'dron po = 'gron po, cf. above [131], also occurs at [411], [741], [975].

80. mel tshé = bya ra ba, paricara, paridhistha: Negi 10: 4503. MW 593 paricara, 'a patrol or body-guard'; MW 596 paridhistha, 'a guard posted in a circle'.

81. This verse has four lines of eleven syllables each: 11-11-11-11.

82. rtsis pa: see above [296], also at [597].

83. Weller 807 Bhānumant. Khotanese has Bhānugau (Bailey 1951: 87, no. 781).

84. mar 'tshong: also see at [571], [574], [763], [936].

85. mar khu, see above [239], also at [574], [606], [771], [778], [946].

86. dge slong, also at [87] (dgon gnas dge slong), [195], [293] (spong brtson pa'i dge slong), [348] (dgon pa yi dge slong), [415], [420] (rab byung zhag bdun dge slong), [421], [471] (sbyangs gnas dge slong), [581], [666], [668], [693], [721], [743], [744] (dgon pa'i dge slong), [819], [867], [904], [922], [976].

87. mngon 'phags stegs: FA 1683, no. 811 'Bridge of Manifest Saintliness'.

88. tshong dpon, also occurs at [311], [316], [329], [437], [551], [742], [816], [834], [861], [952], [965], [980].

89. tshong pa, see above [780].

90. btso blag mkhan, see above [197], also occurs at [303], [601], [826].

To the Sugata Brillinace of a Thousand Suns (*Nyi ma stong ldan gzi brjid*). [802]

The Sugata Simḥagati, when he was king's daughter⁹¹
First aspired to achieve awakening
When he spread out a Dharma seat (*dharmāsana*)
For the Tathāgata Burden Laid Down (*Khur bor*). [803]

The Sugata Udgata, when he was caretaker of an orchard⁹²
First aspired to achieve awakening
When he scattered handfuls of mustard seeds
Over the Tathāgata Brightly Renowend (*Gsal bar grags*). [804]

The Sugata Puṣpadatta, when he was caretaker of an orchard⁹³
First aspired to achieve awakening
When he offered *eraṇḍa* fruits
To the Tathāgata Renowned in (All) Directions (*Phyogs su rnam grags*). [805]

The Tathāgata Muktaprabha, when he was a merchant⁹⁴
First aspired to achieve awakening
When he scattered handfuls of pearls
Over the Tathāgata King of Mastery (*Dbang sgyur rgyal po*). [806]

The Tathāgata Padma, when he was a farmer⁹⁵
First aspired to achieve awakening
When he offered an alms bowl filled with his fresh crops⁹⁶
To the Tathāgata Boundless Intellect (*Mtha' yas blo*). [807]

The Sugata Jñānapriya, when he was a merchant⁹⁷
First aspired to achieve awakening
When he offered lumps of cane sugar
To the Tathāgata Broad Radiance (*'Od zer yangs pa*). [808]

The Sugata Laḍitavyūha, when he was caretaker of an orchard⁹⁸
First aspired to achieve awakening
When he scattered handfuls of *saugandhin* flowers
Over the Tathāgata Bright Array (*Bkod pa gsal*). [809]

^{91.} *rgyal po'i bu mo*, also at [593], [752].

^{92.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [805], [809], [818], [822], [846], [944], [945], [966], [969], [993].

^{93.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [809], [818], [822], [846], [944], [945], [966], [969], [993].

^{94.} *tshong pa*, see above [780].

^{95.} *zhing pa*, see above [18], also at [66], [497], [542], [617], [825], [911].

^{96.} *lo thog sar pa*: *lo thog* = *sasyam*, *śasyan* Negi 15: 6750–51. MW 531 *navasasya*, 'the first fruits of the year's harvest'.

^{97.} *tshong pa*, see above [780].

^{98.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [818], [822], [846], [944], [945], [966], [969], [993].

The Sugata Amohavihārin, when he was a brahman
 First aspired to achieve awakening
 When he gazed without blinking⁹⁹
 At the Tathāgata Wonderful Eyes (*Spyan mchog*). [810]

The Tathāgata Avraṇa, when he was a shoemaker¹⁰⁰
 First aspired to achieve awakening
 When he offered a pair of shoes
 To the Tathāgata Comportment Conducive to Liberation (*Thar pa'i brtul zhugs*). [811]

The Sugata Ketudhvaja, when he was a village boy¹⁰¹
 First aspired to achieve awakening
 When he offered a garland of *vārṣikī* flowers¹⁰²
 To the Sugata Pleasant to Behold (*Yid 'ong gzigs*). [812]

The Sugata Sukhacittin, when he was a wood-gatherer¹⁰³
 First aspired to achieve awakening
 When he offered red lily flowers (*utpala*)
 To the Tathāgata Dazzling Light (*'Od 'bar*). [813]

The Sugata Vimoharāja, when he was a cakravartin king¹⁰⁴
 First aspired to achieve awakening
 When he offered jeweled garments¹⁰⁵
 To the Tathāgata Great Melody (*Dbyangs chen*). [814]

The Sugata Vidhijña, when he was a chief minister¹⁰⁶
 First aspired to achieve awakening
 When he offered his body as a bridge over a ditch¹⁰⁷
 For the Sugata Glorious Mass of Light (*'Od phung gzi brjid chen po*). [815]

The Sugata Śuddhasāgara, when he was a merchant¹⁰⁸
 First aspired to achieve awakening
 When he built and offered a bathhouse¹⁰⁹
 To the Tathāgata Banner Radiance (*Tog gi 'od*). [816]

^{99.} *mig mi 'dzums pa* = *animiṣa*: Negi 10: 4409, Mvy 6656, see above [274].

^{100.} *lham mkhan*, see above [20], also at [88], [480], [940].

^{101.} *grong rdal gyi khye'u*: cp. above [112] (*grong rdal byis pa*). Also at [558].

^{102.} *me tog bar shi*, also occurs at [135] (*bar sha'i me tog*), [216] (*me tog bar shig*), [247] (*bar shi me tog*), [739] (*me tog bar shi ka*).

^{103.} *shing thun*: see above [96], also at [730], [755], [762], [916].

^{104.} *'khor sgyur* = *'khor los sgyur ba yi rgyal po*, also see [5], [21], [31], [37] (*stobs kyi 'khor los sgyur ba*), [46], [62], [188], [199], [233], [234], [330], [339], [387], [401], [488], [513], [514], [584], [715], [837], [978].

^{105.} *na bza' rin po che dag*, see above [46], also at [339].

^{106.} *blon che*: see above [51] (*blon mchog*), also at [136] (*blon mchog*), [410] (*'khor sgyur blon mchog*), [444] (*blon chen*), [608], [678] (*blon po chen po*), [845] (*'khor los sgyur ba yi blon po*).

^{107.} FA 1687, no. 826 has 'offered his body as a bridge over a ditch'. This imitates the Dīpaṃkara story.

^{108.} *tshong dpon*, also occurs at [311], [316], [329], [437], [551], [742], [800], [834], [861], [952], [965], [980].

^{109.} *khrus khang*, see above [32], also at [766].

The Sugata Ratnadhara, when he was an astrologer¹¹⁰
 First aspired to achieve awakening
 When he offered a pair of shoes
 To the Tathāgata Homage from the Arhats (*Dgra bcom mchod gnas*). [817]

The Sugata Anavanata, when he was caretaker of an orchard¹¹¹
 First aspired to achieve awakening
 When he offered grape wine¹¹²
 To the Sugata Mass of Glorious Good Qualities (*Yon tan gzi brjid phung po*). [818]

The Sugata Jagattoṣaṇa, when he was a monk¹¹³
 First aspired to achieve awakening
 When he offered a quarter measure of incense
 To the Tathāgata Clear Features. (*Mtshan gsal*). [819]

The Sugata Mayūraruta, when he was an astrologer¹¹⁴
 First aspired to achieve awakening
 When he offered pleasure groves
 To the Tathāgata Great Stream of Light (*'Od 'phro chen po*). [820]

The Sugata Adīna, when he was a hunter¹¹⁵
 First aspired to achieve awakening
 When he offered puree¹¹⁶
 To the Tathāgata Bright Arhat (*Dgra bcom gsal*). [821]

The Sugata Bhavatrṣṇāmalaprahīṇa, when he was caretaker of an orchard¹¹⁷
 First aspired to achieve awakening
 When he scattered *śiṃśapā* flowers¹¹⁸
 Over the Tathāgata Well Grounded Intent (*Dgongs pa legs gnas*). [822]

The Sugata Cāritratīrtha, when he was a merchant¹¹⁹
 First aspired to achieve awakening
 When he offered bits of lentils and boiled rice¹²⁰

^{110.} *rtsis pa*: see above [296].

^{111.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [822], [846], [944], [945], [966], [969], [993].

^{112.} *rgun chang*: *mṛdvīkā*, Mvy 5718. D F S read *rgun chab*, we follow L.

^{113.} *dge slong*, see above [799].

^{114.} *rtsis pa*: see above [296].

^{115.} *rngon pa*: see above [129], also at [274], [538], [901].

^{116.} *skyo ma*: *tarpaṇa*, Negi 1: 246, Mvy 5753. ETED 215 ‘paste made of mixed flour and water’. BHSD 250 ‘a particular kind of food, dough, paste, meal(?)’. The *Vinayavibhaṅga* commentary has *skyo ma dag ces bya ba ni skyo ma'i btung ba dag go* (D 4114, ca, 12b6); *skyo ma zhes bya ba ni skom gyi nang du phyed btab pa'o* (102a5).

^{117.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [846], [944], [945], [966], [969], [993].

^{118.} *shing sha pa* = *śiṃśapā*, Negi 15: 6844.

^{119.} *tshong pa*, see above [780].

^{120.} *sran chung dang ni 'bras chan gzegs ma*: *sran chung*: *masūra*, *vṛhiviśeṣaḥ*, Negi 16: 7238, Mvy 5649. MW 794 *masūra* = *masura*, ‘a sort of lentil or pulse’. *'bras chan*: see above [311]. *gzegs ma*: *lava*, *tanu*, *kaṇā*,

To the Tathāgata Fine Bridge (*Stegs ni bzang po*). [823]

The Sugata Bahudevaghuṣṭa, when he was an attendant¹²¹
 First aspired to achieve awakening
 When he offered a stone throne
 To the Sugata Source of Knowledge (*Ye shes 'byung gnas*). [824]

The Sugata Ratnakrama,¹²² when he was a farmer¹²³
 First aspired to achieve awakening
 When he filled his hands with wheat and sprinkled it
 Over the Tathāgata Most Precious of All (*Kun tu rin chen*). [825]

The Sugata Padmahastin, when he was a washerman¹²⁴
 First aspired to achieve awakening
 When he washed the robes
 Of the Tathāgata Cluster of Suns (*Nyi ma 'i phung po*). [826]

The Tathāgata Śrī, when he was a landowner¹²⁵
 First aspired to achieve awakening
 When he offered a seat
 To the Tathāgata Teacher's Bridge (*Ston pa 'i stegs*). [827]

The Sugata Jitaśatru, when he was a brahman's wife
 First aspired to achieve awakening
 When he offered milk mixed with honey
 To the Sugata Victorious Over Anger (*Khro 'joms*)
 When he on his way to the heart of Awakening.¹²⁶ [828]

The Sugata Saṃrddhayaśas, when he was a beggar¹²⁷
 First aspired to achieve awakening
 When he offered *udumbara* fruits
 To the Tathāgata Lion Body (*Seng ge 'i sku*). [829]

The Sugata Surāṣṭra, when he was a garland-maker's daughter¹²⁸
 First aspired to achieve awakening

Negi 12: 5514, Mvy 5740 *gzegs ma* = *kaṇā*.

^{121.} *rim gro pa*, see above [341], also at [533].

^{122.} We read *rin chen stabs* (F S) against D *rin chen stobs*. Cf. Weller 834 *Ratnakrama*, Khotanese *Ratnakrāmau* (Bailey 1951: 87, no. 808). FA 1689, no. 836 *Ratnabala*.

^{123.} *zhing pa*, see above [18], also at [66], [497], [542], [617], [825], [911].

^{124.} *btso blag mkhan*, see above [197], also occurs at [303], [601], [802].

^{125.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [851], [875], [882], [883], [914], [935], [956], [968], [971], [982].

^{126.} We take *khro 'joms* as the Buddha's name. To present something to a Buddha just prior to awakening is a source of great merit, and the future Buddha *Jitaśatru* as the wife of a brahman offered him milk mixed with honey before his Awakening when he was on his way to the *bodhimāṇḍa*. FA 1691, no. 839 takes *khro 'joms byang chub snying por gshegs tshe* as the Buddha's name, to make 'Heart of Awakening Victorious Over Anger when he was travelling', but this seems less likely.

^{127.} *slong ba*: also see [603], [621], [753], [994].

^{128.} *phreng rgyud bu mo*, also at [703], [855].

When he offered a fruit of the *jambu* tree
To the Tathāgata Light of the Renowned Friend (*Bshes gnyen grags pa'i 'od*). [830]¹²⁹

The Sugata Kusumaprabha, when he was a herdsman¹³⁰
First aspired to achieve awakening
When he offered an alms bowl filled with buttermilk¹³¹
To the Tathāgata Pure Roar (*Nga ro rnam dag*). [831]

The Sugata Simhasvara, when he was a brahman
First aspired to achieve awakening
When he offered verses of praise (*stotra*)
To the Tathāgata Questing for the Good (*Bzang po bzhed*). [832]

The Sugata Candrodgata, when he was a merchant¹³²
First aspired to achieve awakening
When he offered a silver alms bowl¹³³
To the Tathāgata Master of Serenity (*Rab zhi bdag po*). [833]

The Sugata Damajyeṣṭha,¹³⁴ when he was a merchant¹³⁵
First aspired to achieve awakening
When he had his monastic residence anointed with red sandalwood paste
For the Tathāgata Brilliance of Taming (*Dul ba'i gzi brjid*). [834]

The Tathāgata Acala, when he was a garland maker¹³⁶
First aspired to achieve awakening
When he offered a canopy of flowers¹³⁷
To the Tathāgata Well Worshipped Brilliance (*Gzi brjid legs mchod*). [835]

The Sugata Upakāragati, when he was a merchant¹³⁸
First aspired to achieve awakening
When he scattered silver flowers¹³⁹
Over the Tathāgata Light of the World (*'Jig rten 'od*). [836]

The Sugata Puṇyapradīparāja, when he was a cakravartin king¹⁴⁰
First aspired to achieve awakening

^{129.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{130.} *phyugs rdzi*, see above [15], also at [43], [85], [418], [495], [570], [712], [831].

^{131.} *dar ba* = *da ra*, *ghola*, *mathita*, Negi 6: 2160, both refer to Mvy 5687, 5688, which under the item 5681 *sho mar dang zas skom gyi ming*. MW 777 *mathita*, 'buttermilk churned without water'.

^{132.} *tshong pa*, see above [780].

^{133.} *dngul las byas pa'i lhung bzed*, also at [474].

^{134.} Weller 843 has *Damajyeṣṭha* and *Jinajyeṣṭha*. Khotanese has *bhamautamau* (Bailey 1951: 87, no. 817). *Damajyeṣṭha* seems to agree with Tibetan *'joms pa'i mchog*.

^{135.} *tshong dpon*, also occurs at [311], [316], [329], [437], [551], [742], [800], [816], [861], [952], [965], [980].

^{136.} *phreng rgyud*, see above [795].

^{137.} *me tog bla re*, see above [95], also at [116] (*me tog las byas bla re*), [835].

^{138.} *tshong pa*, see above [780].

^{139.} *dngul las byas pa'i me tog*, see above [71] (*dngul gyi me tog*), also at [663].

^{140.} *'khor sgyur* = *'khor los sgyur ba yi rgyal po*, also see [5], [21], [31], [37] (*stobs kyi 'khor los sgyur ba*), [46], [62], [188], [199], [233], [234], [330], [339], [387], [401], [488], [513], [514], [584], [715], [814], [978].

When he invited the Tathāgata Caitya for the Whole World (*'Jig rten dag gi mchod rten*)

To the midday meal for seven thousand years.¹⁴¹ [837]¹⁴²

The Sugata Svaracodaka, when he was a caravan leader¹⁴³

First aspired to achieve awakening

When he had a monastic residence made of red sandalwood

For the Tathāgata Pure Conduct (*Spyod pa dag pa*). [838]

The Sugata Gautama, when he was a guide¹⁴⁴

First aspired to achieve awakening

When he invited the Tathāgata

Excellent Bridge of Glory (*Stegs bzang gzi brjid*) to the midday meal. [839]

The Sugata Ojobala, when he was a young brahman

First aspired to achieve awakening

When he swept the thoroughfares clean

For the Tathāgata Superb Eyes (*Spyan mchog*). [840]

The Sugata Sthitabuddhirūpa, when he was a cartwright¹⁴⁵

First aspired to achieve awakening

When he offered a chariot¹⁴⁶

To the Sugata Great Strength (*Mthu rtsal chen po*).¹⁴⁷ [841]

The Sugata Sucandra,¹⁴⁸ when he was destitute¹⁴⁹

First aspired to achieve awakening

When he offered a single lamp

To the Tathāgata Ambrosial Form (*Bdud rtsi 'i gzugs*).¹⁵⁰ [842]

The Tathāgata Bodhyaṅgapuṣpa, when he was a fruit merchant

First aspired to achieve awakening

When he offered three mangoes (*āmra*)

To the Sugata Master of Wisdom (*Shes rab mnga' ba*). [843]¹⁵¹

The Sugata Siddhi, when he was the son of an aromatics dealer¹⁵²

^{141.} *gdugs tshod*: see above [5].

^{142.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{143.} *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [897], [918], [930], [977], [987], [988].

^{144.} *lam ston*, see above [91], also at [103], [268], [291], [333], [343], [653], [788], [857], [864], [871], [874].

^{145.} *shing rta mkhan*, see above [16], also at [94], [177], [240], [288], [312], [459], [494], [567], [568], [642], [671], [869], [884], [898], [948].

^{146.} *shing rta dag ni dbul ba byas*: also at [240], [567].

^{147.} *mthu rtsal chen po*, same name for past Buddhas at [313], [342] (*mthu rtsal can*), [579], [585], [597], [741], [847] (*mthu rtsal che*).

^{148.} Same name at [922], for a past Buddha's name, see [563].

^{149.} *mi bkren*: see above [137], also at [577], [702], [709], [714], [794], [852].

^{150.} Same name at [864].

^{151.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{152.} *spos 'tshong bu*, see above [14], also at [74], [143], [159], [360], [375], [549] (*spos 'tshong khye'u*), [611]

First aspired to achieve awakening
When he offered *campaka* flowers¹⁵³
To the Tathāgata Bridge of Good Qualities (*Yon tan stegs*). [844]

The Sugata Praśasta,¹⁵⁴ when he was a cakravartin's minister
First aspired to achieve awakening
When he offered a meditation walkway made from *vaidūrya*
To the Sugata Radiance of Meru (*Lhun po'i 'od*). [845]

The Tathāgata Balatejoñāna, when he was caretaker of an orchard¹⁵⁵
First aspired to achieve awakening
When he offered a pomegranate¹⁵⁶
To the Sugata Serene Intellect (*Zhi ba yi blo gros*). [846]

The Sugata Kuśalapradīpa, when he was a merchant¹⁵⁷
First aspired to achieve awakening
When he offered an ivory bedstead¹⁵⁸
To the Tathāgata Great Strength (*Mthu rtsal che*).¹⁵⁹ [847]

The Sugata Dṛḍhavigrama, when he was a brahman
First aspired to achieve awakening
When he offered mango juice
To the Tathāgata Steadfast Vows (*Dam bcas brtan pa*). [848]

The Tathāgata Devaruta, when he was a merchant¹⁶⁰
First aspired to achieve awakening
When he offered *palāśika* flowers¹⁶¹
To the Tathāgata Aim Accomplished (*Don grub*).¹⁶² [849]

The Tathāgata Praśānta, when he was a cloth merchant¹⁶³
First aspired to achieve awakening
When he offered garments
To the Tathāgata Delighting in Benefit (*Phan par dgyes*). [850]

(*spos 'tshong khye'u*).

^{153.} *tsam pa ka yi me tog*, see above [25], also at [157] (*tsam pa'i me tog phreng ba*), [276], [628] (*tsam pa ka yi phreng ba*), [797].

^{154.} Cf. Weller 852, Khotanese *Praśastau* (Bailey 1951: 87, no. 827). FA 1695, no. 856 has *Praśanta*.

^{155.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [822], [944], [945], [966], [969], [993].

^{156.} *se'u 'bru*, see above [156], also at [214] (*se 'bru*), [573], [846], [944] (*se'u 'bru'i bcud khu*).

^{157.} *tshong pa*, see above [780].

^{158.} *ba so*: see above [662].

^{159.} *mthu rtsal che* = *mthu rtsal chen po*, same name for past Buddhas at [313], [342] (*mthu rtsal can*), [579], [585], [597], [741], [841].

^{160.} *tshong pa*, see above [780].

^{161.} *pa la shi ka* looks like a Sanskrit loan-word, but we can not its Sanskrit form. Should *palāśa* = leaf. *palāśika* = small leaves? Or is it *vālākṣī*? MW 946 'a species of plant'.

^{162.} *don grub*: most probably = *Siddhārtha*.

^{163.} *gos 'tshong*, see above [33], also at [75], [173], [207], [342], [361] (*gos 'tshong khye'u*), [414], [501], [504], [955].

The Sugata Sūryānana, when he was a landowner¹⁶⁴
 First aspired to achieve awakening
 When he presented a pond¹⁶⁵
 To the Tathāgata Worshipped by the Gods (*Lha yis mchod*). [851]

The Sugata Mokṣavrata, when he was destitute¹⁶⁶
 First aspired to achieve awakening
 When he offered *priyaṅgu* as alms¹⁶⁷
 To the Tathāgata Impetus of Relinquishment (*Spong ba'i shugs*). [852]

The Sugata Śīlaprabha, when he was a poor man¹⁶⁸
 First aspired to achieve awakening
 When he offered vegetable juice
 To the Tathāgata Jewels Abandoned (*Rin chen gtong*). [853]

The Sugata Vratasthita, when he was a landowner's daughter
 First aspired to achieve awakening
 When he offered a wreath of lily flowers (*utpala*)¹⁶⁹
 To the Sugata Impetus of Knowledge (*Ye shes shugs*). [854]

The Sugata Arajas, when he was a garland-maker's daughter¹⁷⁰
 First aspired to achieve awakening
 When he offered one hundred lotus leaves
 To the Tathāgata Bridge (*Zam pa*). [855]

The Sugata Sārodgata, when he was a merchant¹⁷¹
 First aspired to achieve awakening
 When he covered the Tathāgata Fine Liberation (*Thar pa bzang po*)
 With a bolt of cotton cloth. [856]

The Tathāgata Añjana, when he was a guide¹⁷²
 First aspired to achieve awakening
 When he offered a mango (*āmra*)¹⁷³
 To the Tathāgata Overcoming the Assembly (*Tshogs ni rnam gnon*). [857]

^{164.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [875], [882], [883], [914], [935], [956], [968], [971], [982].

^{165.} *rdzing bu*: see above [428], also at [644], [677].

^{166.} *mi bkren*: see above [137], also at [577], [702], [709], [714], [794], [842].

^{167.} *pri yang ku*: *priyaṅgu*, Mvy 6172. MW 711 gives several definitions of *priyaṅgu* – panic seed, Panicum Italicum; ... long pepper; a medicinal plant and perfume; a partic. creeper; Italian millet It is hard to say what is meant here in the context of giving alms (*bsod snyoms*, *piṇḍapāta*).

^{168.} *dbul po*, also occurs at [465], [523], [722], [727], [768], [919], [957], [984].

^{169.} *lda ldi*: see above [331].

^{170.} *phreng rgyud bu mo*, also at [703], [830].

^{171.} *tshong pa*, see above [780].

^{172.} *lam ston*, see above [91], also at [103], [268], [291], [333], [343], [653], [788], [839], [864], [871], [874].

^{173.} *a mra'i 'bras bu*, also at [221], [772].

The Tathāgata Vardhana, when he was a king¹⁷⁴
 First aspired to achieve awakening
 When he offered a golden parasol with a handle made of *vaiḍūrya*
 To the Tathāgata Glorious Appearance (*Gzi brjid snang ba*). [858]

The Sugata Gandhābha, when he was a merchant's son¹⁷⁵
 First aspired to achieve awakening
 When he offered ointment¹⁷⁶
 To the Tathāgata Power of Love (*Byams pa'i stobs*). [859]

The Sugata Velāmaprabha, when he was a potter¹⁷⁷
 First aspired to achieve awakening
 When he offered a clay alms-bowl (*mṛṇmaya*)¹⁷⁸
 To the Tathāgata Glory of the Moon (*Zla ba'i dpal*). [860]

The Sugata Smṛtīndra, when he was a merchant¹⁷⁹
 First aspired to achieve awakening
 When he laid a bridge across the path
 For the Tathāgata Radiance of Serenity (*Zhi ba'i 'od*).¹⁸⁰ [861]

The Tathāgata Bhadravaktra,¹⁸¹ when he was a garland maker¹⁸²
 First aspired to achieve awakening
 When he offered a *kumuda* flower
 To the Tathāgata Beautiful Eyes (*Spyan ni sdug*). [862]

The Sugata Asaṅgadhvaja, when he was a barber¹⁸³
 First aspired to achieve awakening
 When he trimmed the fingernails
 Of the Tathāgata Lunar Melody (*Zla ldan dbyangs*). [863]

The Sugata Varabodhigati, when he was a guide¹⁸⁴
 First aspired to achieve awakening
 When he gave directions¹⁸⁵

^{174.} *rgyal po*, also at [247], [369], [391] (*gling gcig rgyal po*), [402] (*mtha' 'khob rgyal po*), [446], [482], [586] (*'dzam gling rgyal po*), [641], [673], [873].

^{175.} *tshong dpon bu*: see above [754].

^{176.} *byug pa*, see above [498].

^{177.} *rdza mkhan*, see above [76], also at [154], [256], [272], [372], [432], [460], [485], [510], [575], [635], [739], [781].

^{178.} *kham pa*: *mṛd* Negi 1: 324, *kham pa'i snod*, *mṛd-bhājana* (Abhidharmakośa).

^{179.} *tshong dpon*, also occurs at [311], [316], [329], [437], [551], [742], [800], [816], [834], [952], [965], [980].

^{180.} The same name also occurs at [730], [761].

^{181.} Weller 870 gives *Madhu(r)avakra*, *Bhadravaktra*, *Madhupātra*. Khotanese has here *Masuravattrau* (Bailey 1951: 88, no. 845). FA 1699, no. 872A *Bhadravaktra*.

^{182.} *phreng rgyud*, see above [795].

^{183.} *'dreg mkhan*, also at [185], [522], [526], [765].

^{184.} *lam ston*, see above [91], also at [103], [268], [291], [333], [343], [653], [788], [839], [857], [871], [874].

^{185.} *lam dag mtshon pa byas*, also at [103], [268] (*lam srang dag ni mtshon pa byas*), [538] (*lam srang dag ni mtshon pa byas*), [653] (*lam srang dag ni mtshon pa byas*), [788] (*lam dag nye bar mtshon pa byas*), [874] (*lam srang dag ni mtshon pa byas*).

In front of the Tathāgata Immortal Form (*Bdud rtsi 'i gzugs*).¹⁸⁶ [864]

The Sugata Caraṇaprasanna, when he was a merchant's son¹⁸⁷

First aspired to achieve awakening

When he tossed a pearl necklace¹⁸⁸

To the Tathāgata Dharma Intellect (*Chos kyi blo gros*). [865]

The Sugata Ratnapriya, when he was a sweeper¹⁸⁹

First aspired to achieve awakening

When he played the flute to worship

The Sugata Grand Moon (*Zla ba chen po*). [866]

The Sugata Dharmesvara, when he was a monk¹⁹⁰

First aspired to achieve awakening

When he inclined his mind to grasp the teachings properly

Under the Tathāgata Unobstructed Melody (*Thogs med dbyangs*). [867]

The Sugata Viśvadeva, when he was a gold dealer¹⁹¹

First aspired to achieve awakening

When he scattered handfuls of gold

Over the Tathāgata Flower of the Gods (*Lha yi me tog*).¹⁹² [868]

The Sugata Mahāmitra, when he was a cartwright¹⁹³

First aspired to achieve awakening

When he made and offered a palatial building (*prasāda*)

For the Sugata Who Sees Impartially (*Snyoms par gzigs*). [869]

The Sugata Sumitra, when he was a merchant¹⁹⁴

First aspired to achieve awakening

When he offered pots filled with water¹⁹⁵

To the Tathāgata Grand Moon (*Zla ba chen po*). [870]

The Sugata Praśāntagāmin, when he was a guide¹⁹⁶

First aspired to achieve awakening

When he offered roots

To the Tathāgata In Quest of Merit (*Bsod nams bzhed*). [871]

¹⁸⁶. Same name at [842].

¹⁸⁷. *tshong dpon bu*: see above [754].

¹⁸⁸. *mu tig do shal* = *muktāhāra*, Negi 10: 4442.

¹⁸⁹. *phyag dar pa*, also at [200], [346] (*phyag dar pa'i bu*), [448], [469], [695], [748].

¹⁹⁰. *dge slong*, see above [799].

¹⁹¹. *gser rtog*, see above [30], also at [227], [588], [789], [932].

¹⁹². Same name at [504], [684], [881]. For a past Buddha's name, see [105].

¹⁹³. *shing rta mkhan*, see above [16], also at [94], [177], [240], [288], [312], [459], [494], [567], [568], [642], [671], [841], [884], [898], [948].

¹⁹⁴. *tshong pa*, see above [780].

¹⁹⁵. *snod dag chu yis bkang*, also at [154], [550] (*chu yis bkang ba'i snod dag*), [709].

¹⁹⁶. *lam ston*, see above [91], also at [103], [268], [291], [333], [343], [653], [788], [839], [857], [864], [874].

The Sugata Amṛtādhipa, when he was porter of fruits
First aspired to achieve awakening
When he offered an alms bowl full of mangoes
To the Tathāgata Ten Heaps (*Phung po bcu pa*). [872]¹⁹⁷

The Sugata Meruprabha, when he was a king¹⁹⁸
First aspired to achieve awakening
When he covered the city with a canopy
For the Tathāgata Diverse Light (*Sna tshogs 'od*). [873]

The Sugata Āryastuta, when he was a guide¹⁹⁹
First aspired to achieve awakening
When he gave directions²⁰⁰
To the Tathāgata Gift of the Nāgas (*Klu yis byin pa*).²⁰¹ [874]

The Tathāgata Jyotiṣmant, when he was a landowner²⁰²
First aspired to achieve awakening
When he offered golden lotus flowers
To the Tathāgata Cloud Melody (*Sprin gyi dbyangs*). [875]

The Sugata Dīptatejas, when he was a grass-collector²⁰³
First aspired to achieve awakening
When he offered a seat made of grass
To the Tathāgata Prowess of Good Qualities (*Yon tan mthu rtsal*). [876]

The Sugata Avabhāśadarśin, when he was a young astrologer²⁰⁴
First aspired to achieve awakening
When he offered a net of jewels
To the Tathāgata Mind of Good Qualities (*Yon tan sems*). [877]

The Sugata Sucīṇavipāka, when he was a cook²⁰⁵
First aspired to achieve awakening
When he offered an almsbowl full of freshly cooked food
To the Sugata Cloud Melody (*Sprin gyi dbyangs*). [878]

¹⁹⁷. This verse has four lines of eleven syllables each: 11-11-11-11.

¹⁹⁸. *rgyal po*, also at [247], [369], [391] (*gling gcig rgyal po*), [402] (*mtha' 'khob rgyal po*), [446], [482], [586] (*'dzam gling rgyal po*), [641], [673], [858].

¹⁹⁹. *lam ston*, see above [91], also at [103], [268], [291], [333], [343], [653], [788], [839], [857], [864], [871].

²⁰⁰. *lam srang dag ni mtshon pa byas*, also at [103] (*lam dag mtshon pa byas*), [268], [538], [653], [788] (*lam dag nye bar mtshon pa byas*), [864] (*lam dag mtshon pa byas*).

²⁰¹. *klu yis byin pa*, most probably *Nāgadatta*.

²⁰². *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [882], [883], [914], [935], [956], [968], [971], [982].

²⁰³. *rtswa thun*, see above [536], also at [566], [733].

²⁰⁴. *rtsis pa'i khye'u*: see above [296], also at [479], [543], [559], [706].

²⁰⁵. *bca' ba*: see above [175] (*bca' ba mkhan bu*), also occurs at [442] (*bca' ba mkhan bu*), [508], [746], [771], [782].

The Sugata Supriya, when he was a hero²⁰⁶
 First aspired to achieve awakening
 When he offered a victory banner
 To the Tathāgata Radiant Melody (*Gsal ba'i dbyangs*). [879]

The Sugata Vigataśoka, when he was an astrologer²⁰⁷
 First aspired to achieve awakening
 When he offered earrings fashioned from flowers
 To the Tathāgata Unhappy Realms Abandoned (*Ngan song spong ba*). [880]

The Sugata Ratnaprabhāsa, when he was an attendant of monk
 First aspired to achieve awakening
 When he offered a lamp
 To the Tathāgata Flower of the Gods (*Lha yi me tog*).²⁰⁸ [881]

The Tathāgata Cāritraka, when he was a landowner²⁰⁹
 First aspired to achieve awakening
 When he took the five precepts
 From the Tathāgata Beautiful Eyes (*Spyan mdzes ldan pa*). [882]

The Sugata Puṇyabala,²¹⁰ when he was a landowner²¹¹
 First aspired to achieve awakening
 When he offered a mattress filled with cotton²¹²
 To the Tathāgata Great Lamp (*Sgron ma chen po*). [883]

The Sugata Guṇasāgara, when he was a cartwright²¹³
 First aspired to achieve awakening
 When he anointed the residence
 Of the Sugata Grand Comportment (*Brtul zhugs chen po*) with fragrant oil. [884]

The Sugata Caitraka, when he was a attendant²¹⁴
 First aspired to achieve awakening
 When he served²¹⁵

^{206.} *dpa'bo*, see above [68], also at [192], [334], [619].

^{207.} *rtsis pa*: see above [296].

^{208.} *lha yi me tog*, see above [868].

^{209.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [883], [914], [935], [956], [968], [971], [982].

^{210.} Weller 891 gives *Puṇyakrama* = *bsod nams stabs*; FA IV 1705, no. 893 gives *Puṇyabala*. The difference is between *stobs* = *bala* and *stabs* = *krama*; we follow FA.

^{211.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [914], [935], [956], [968], [971], [982].

^{212.} *mal stan shing bal*: *mal stan*, *śayyā*, Negi 10: 4266. Mvy 5858 *mal cha'am mal stan* = *śayanāsana*. *shing bal*, *tūla*, *tūlikā*, Negi 15: 6839, cp. *shing bal gyi stan bting ba* = *tūlikā-gōṇikāstana*, Negi 15: 6840.

^{213.} *shing rta mkhan*, see above [16], also at [94], [177], [240], [288], [312], [459], [494], [567], [568], [642], [671], [841], [869], [898], [948].

^{214.} *snang ma*, *Brda dkrol gser gi me long* 425 *zhab 'bring nang ma'i ming*, citing Dunhuang Tibetan manuscript (P. t 1287): *'ung nas zhang snang pe 'u zur 'bring po bcas pa tsam zhig snang ma ltom zhig mchis pa la*. Cf. above [96] *bu yug langs tshe snang ma bltam*.

^{215.} FA 1705, no. 895 has 'when he was a snang-ma-pa and offered to be born as a snang-ma'.

The Tathāgata Firm Vision (*Gzigs pa brtan*). [885]

The Sugata Mānājaha,²¹⁶ when he was a consort of the king²¹⁷

First aspired to achieve awakening

When he offered a wreath of flowers

To the Tathāgata Intoxication Left Behind (*Myos pa spong*). [886]

The Sugata Mārakṣayamkara, when he was a soldier²¹⁸

First aspired to achieve awakening

When he offered a pair of shoes

To the Tathāgata Flower of Good Features (*Mtshan gyi me tog*). [887]

The Sugata Vāsanottīrṇagati, when he was a merchant²¹⁹

First aspired to achieve awakening

When he offered a canopy fashioned from garlands

To the Sugata Inconceivable Light (*Bsam gyis mi khyab 'od*). [888]

The Sugata Abhedyabuddhi, when he was shepherd

First aspired to achieve awakening

When he offered a garland of *śrīṣa* flowers

To the Tathāgata All Pervading Light (*Kun tu 'od*). [889]

The Tathāgata Udadhi, when he was a secretary (?)²²⁰

First aspired to achieve awakening

When he sang songs

In front of the Tathāgata Moonlight (*Zla ba 'i 'od*). [890]

The Tathāgata Śodhita, when he was a city governor²²¹

First aspired to achieve awakening

When he scattered golden flowers

Over the Tathāgata Enchanting Moon (*Yid 'ong zla ba*). [891]

The Sugata Gaṇimuktirāja,²²² when he was a merchant²²³

First aspired to achieve awakening

When he offered a ladle²²⁴

To the Tathāgata Beautiful Melody (*Mdzes pa 'i dbyangs*). [892]

²¹⁶ F L S *ngan spong*: D *nga spong*, we follow D. FA 1704, no. 896 has *nga spong* = *Mānājaha*. Cp. Weller 894 *Mānājaha*.

²¹⁷ *rgyal po 'i btsun mo*, also at [180], [314], [592], [613].

²¹⁸ *dmag mi*, also at [629].

²¹⁹ *tshong pa*, see above [780].

²²⁰ *drang po*: FA 1707, no. 900 ‘when he was a direct and straightforward man’ does not seem meaningful. Is it perhaps to be read as *drung pa*, which can mean a kind attendant or person who stands by the master. We do not know the Sanskrit term.

²²¹ *grong dpon*: see above [111], also at [145], [306], [335], [636], [681].

²²² D F L S *tshogs can grong rgyal*: we follow P *tshogs can grol rgyal*.

²²³ *tshong pa*, see above [780].

²²⁴ *kha gzar*: *kalācikā*, Negi 1: 315, Mvy 8958.

The Sugata Priyābha, when he was an connoisseur of lotuses²²⁵
 First aspired to achieve awakening
 When he offered a *karaṇḍaka*²²⁶
 To the Tathāgata Supreme Intellect (*Blo gros mchog*). [893]

The Sugata Bodhidhvaja, when he was a chaplain
 First aspired to achieve awakening
 When he offered a cloth cover for Dharma [manuscripts]²²⁷
 To the Tathāgata Moonlight (*Zla ba'i 'od*). [894]

The Sugata Jñānaratna, when he was a garland maker²²⁸
 First aspired to achieve awakening
 When he offered a banner made from flowers
 To the Tathāgata Flower Essence (*Me tog snying po*). [895]

The Sugata Suśītala, when he was a landowner's son²²⁹
 First aspired to achieve awakening
 When he offered a pair of jewel-studded shoes²³⁰
 To the Tathāgata Focussed Mind (*Yid gtod*). [896]

The Tathāgata Brahmarāja, when he was a caravan leader²³¹
 First aspired to achieve awakening
 When he offered golden garments
 To the Tathāgata Given as a Result of Sacrifice (*Mchod sbyin byin pa*).²³² [897]

The Sugata Jñānarata, when he was a cartwright²³³
 First aspired to achieve awakening
 When he offered a throne
 To the Sugata Granting Satisfaction According to Wish (*Yid bzhin 'byor pa*). [898]

The Sugata Rddhiketu, when he was a dancer²³⁴
 First aspired to achieve awakening
 When he danced before
 The Tathāgata Pleased by Liberation (*Thar pa dgyes*). [899]

²²⁵. *pad ma mkhan*: we do not know the precise meaning of this term or its Sanskrit equivalent. 'Connoisseur of lotuses' is a guess. Also occurs at [933].

²²⁶. *karantaka* or *karantuka*: possibly for Sanskrit *karaṇḍaka*.

²²⁷. *chos la dgab pa*: cf. Ejima 66 *chos kyi gdab pa* = *dharmācchāda*.

²²⁸. *phreng rgyud*, see above [795].

²²⁹. *khyim bdag gi bu*: for *khyim bdag*: see above [11]. *Khyim bdag gi bu* also occurs at [27], [29], [130], [174], [773], [778], [947].

²³⁰. *nor bu rin chen mchil lham*, see above [27].

²³¹. *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [918], [930], [977], [987], [988].

²³². *mchod sbyin byin pa*: Probably *Yajñadatta*.

²³³. *shing rta mkhan*, see above [16], also at [94], [177], [240], [288], [312], [459], [494], [567], [568], [642], [671], [841], [869], [884], [948].

²³⁴. *gar mkhan*, also at [246], [263], [456].

The Sugata Janendrakalpa, when he was a merchant's son²³⁵
 First aspired to achieve awakening
 When he scattered golden threads
 Over the Sugata Employing Gracefulness (*Stabs 'jog*).²³⁶ [900]

The Sugata Dharaṇīśvara, when he was a hunter²³⁷
 First aspired to achieve awakening
 When he offered a pair of straw sandals
 To the Tathāgata Subduer of Enemies (*Dgra dag 'dul ba*). [901]

The Sugata Sūryapriya, when he was an expert in powders
 First aspired to achieve awakening
 When he offered face powder made from lilies
 To the Sugata Abandoning the Unsuitable (*Yul med spong ba*). [902]

The Sugata Rāhucandra, when he was another's servant²³⁸
 First aspired to achieve awakening
 When he offered a reed house
 To the Tathāgata Light of Ambrosia (*Bdud rtsi 'i 'od*). [903]

The Sugata Puṣpaprabha, when he was a monk²³⁹
 First aspired to achieve awakening
 When he offered a spittoon²⁴⁰
 To the Tathāgata Unconcerned for Himself. (*Ngar mi sems pa*). [904]

The Sugata Vaidyādhīpa, when he was a brahman
 First aspired to achieve awakening
 When he offered a parasols made of *vaiḍūrya*
 To the Tathāgata Proclaimer of Truth (*Yang dag sgra sgrogs*). [905]

The Tathāgata Ojodhārin, when he was a tailor²⁴¹
 First aspired to achieve awakening
 When he offered garments
 To the Tathāgata Unfathomable Eyes (*Dpag med spyān*). [906]

The Sugata Puṇyapriya, when he was a brahman
 First aspired to achieve awakening
 When he scattered inexhaustible flowers
 Over the Tathāgata Comportment of a Hero (*Br̥tul zhugs dpa'bo*). [907]

235. *tshong dpon gyi bu*: see above [754].

236. We follow FA IV 1709, no. 910 'Employing Gracefulness'.

237. *rngon pa*: see above [129], also at [274], [538], [821].

238. *gzhan bran*, also at [698].

239. *dge slong*, see above [799].

240. *mchil snod* = *mchil ma'i snod*, see above [525].

241. *bzang kan*, see above [758].

The Tathāgata Ratibala, when he was a drummer²⁴²
 First aspired to achieve awakening
 When he beat great drums
 For the Tathāgata Dazzling Light (*'Od 'bar*). [908]

The Tathāgata Sughoṣa, when he was a man of wealth²⁴³
 First aspired to achieve awakening
 When he played the flute
 For the Tathāgata Mass of Good Qualities (*Yon tan tshogs*). [909]

The Sugata Dharmēśvara, when he was a brahman's son²⁴⁴
 First aspired to achieve awakening
 When he offered garments made of *kuśa* grass
 To the Tathāgata Delightful Melody (*Yid du 'ong ba 'i dbyangs*). [910]²⁴⁵

The Tathāgata Brahmaruta, when he was a farmer²⁴⁶
 First aspired to achieve awakening
 When desiring merit he put a water bucket in front of a well²⁴⁷
 For the Tathāgata Grand Intent (*Dgongs pa chen po*). [911]

The Sugata Suceṣṭa, when he was a cowherd²⁴⁸
 First aspired to achieve awakening
 When he offered a vessel brimming with curds
 To the Tathāgata Radiant God (*Gsal ba 'i lha*). [912]

The Sugata Askhalitabuddhi, when he was a flute-player
 First aspired to achieve awakening
 When he played entrancing tunes
 For the Sugata Ambrosial Mind Activity (*Sems spyod bdud rtsi*). [913]

The Tathāgata Mahāpraṇāda, when he was a landowner²⁴⁹
 First aspired to achieve awakening
 When he built [and offered] one thousand monastic residences
 To the Tathāgata Lucid Intellect (*Blo gros gsal ba*). [914]

The Sugata Yaśaḥkīrti, when he was a merchant's son²⁵⁰
 First aspired to achieve awakening

²⁴². *rnga mkhan*, also at [160].

²⁴³. *phyug po*, see above [295], also at [970].

²⁴⁴. *bram ze 'i bu*: see above [3], also at [22], [64] (*rtsal chen bram ze 'i bu*), [133], [201], [211] (*sāla chen lta bu 'i bram ze 'i bu*), [215], [241], [265], [389], [506] (*bram ze yi rgya mtsho 'i bu*), [840] (*bram ze 'i khye 'u*).

²⁴⁵. This verse has four lines of eleven syllables each: 11-11-11-11.

²⁴⁶. *zhing pa*, see above [18], also at [66], [497], [542], [617], [825], [911].

²⁴⁷. *khron drung chu tom bzahag*: *khron*, *kūpa*, *udāpāna* Negi 1: 411, Mvy 4180, 4181. For *chu tom*, we read as *chu zom*, water bucket. FA 1713, no. 921 has 'drew water from a well'.

²⁴⁸. *ba lang rdzi*, see above [86], also at [220].

²⁴⁹. *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [935], [956], [968], [971], [982].

²⁵⁰. *tshong dpon bu*: see above [754].

When he offered strings of garlands
To the Tathāgata Magnificent Lamp (*Sgron ma mchog*). [915]

The Tathāgata Ketumant, when he was a wood-gather²⁵¹
First aspired to achieve awakening
When he tossed three lily-flowers
To the Tathāgata Firm Intellect (*Blo gros brtan pa*). [916]

The Sugata Vighuṣṭatejas, when he was a merchant's son²⁵²
First aspired to achieve awakening
When he offered a cluster of flowers
To the Sugata Vital Strength (*Mthu rtsal stobs*). [917]

The Sugata Jagadīśvara, when he was a caravan leader²⁵³
First aspired to achieve awakening
When he offered a jewelled lamp
To the Tathāgata Lotus Petal Eyes (*Pad 'dab spyen*). [918]

The Tathāgata Druma, when he was a poor man²⁵⁴
First aspired to achieve awakening
When he offered a lamp using bean-oil (*maṣa*) (?)
To the Tathāgata Light of Awakening (*Byang chub 'od*). [919]

The Sugata Supraṇaṣṭamoha, when he was a secret agent²⁵⁵
First aspired to achieve awakening
When he offered a measure of meat
To the Tathāgata Superb Melody (*Sgra dbyangs mchog*). [920]

The Sugata Amita, when he was a god²⁵⁶
First aspired to achieve awakening
When he made an offering of toothsticks²⁵⁷
To the Tathāgata Sound of the Six Supernormal Powers (*Mngon shes drug sgra*). [921]

The Sugata Sucandra,²⁵⁸ when he was a monk²⁵⁹
First aspired to achieve awakening

²⁵¹. *shing thun*: see above [96], also at [730], [755], [762], [813].

²⁵². *tshong dpon gyi bu*: see above [754].

²⁵³. *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [897], [930], [977], [987], [988].

²⁵⁴. *dbul po*, also occurs at [465], [523], [722], [727], [768], [853], [957], [984].

²⁵⁵. *bya ba*: FA 1715, no. 930 has 'sentinel': this leads us to *bya ra (ba)*, Negi 9: 3788 *bya ra ba* = *so ba*, *adṛṣyapuruṣa*, *guptacaraḥ*. *ra* can easily be mistaken for *ba* and we therefore read *bya ra'i tshe*. The Sanskrit forms clearly mean undercover or secret agent.

²⁵⁶. *lha ris pa*, also occurs at [337], [735], [959].

²⁵⁷. *tshems shing*: see above [754].

²⁵⁸. Weller 931 and FA 1715, no. 932 have *Sucandramas*. Khotanese has *Sucandrau* (Bailey 1951: 88, no. 904). Same name at [842]; as a past Buddha's name, see [563].

²⁵⁹. *dge slong*, see above [799].

When he offered a carpet²⁶⁰

To the Tathāgata Power of the Life-force (*Mdangs stobs*). [922]

The Tathāgata Anantapratibhānaketu, when he was a merchant's son²⁶¹

First aspired to achieve awakening

When he offered tiers of garlands of lamps

To the Sugata Numbers of Men (*Mi yi grangs*). [923]

The Sugata Vrataniḍhi,²⁶² when he was a merchant²⁶³

First aspired to achieve awakening

When he anointed the body of the Sugata

Masses of the Conquerors' Flowers with red sandal (*Rgyal ba'i me tog tshogs*). [924]

The Sugata Pūjya, when he was an attendant of the gods

First aspired to achieve awakening

When he offered two flowers

To the Great Crown (*Gtsug chen*). [925]

The Sugata Uttīrṇaśoka, when he was an artisan who worked bamboo²⁶⁴

First aspired to achieve awakening

When he offered *tala* pearls²⁶⁵

To the Sugata Lord of the Gods (*Lha yi bdag po*). [926]

The Sugata Kṣemapriya, when he was an oil-miller²⁶⁶

First aspired to achieve awakening

When he offered a measure of butter

To the Sugata Dwelling Heedfully (*Bag mi tsha bar gnas pa*). [927]

The Sugata Jagadmati, when he was an oil-miller²⁶⁷

First aspired to achieve awakening

When he offered eight measures of mustard-seed oil.

To the Sugata Arhat's Awakening (*Dgra bcom byang chub*). [928]

The Tathāgata Priyaṃgama, when he was a prince²⁶⁸

First aspired to achieve awakening

When he offered a fan made from peacock's feathers

To the Sugata Dispeller of Sorrow's Gloom (*Mya ngan mun pa sel ba*). [929]

^{260.} *gding ba*: see above [122], also at [176], [335].

^{261.} *tshong dpon bu*: see above [754].

^{262.} Weller 933 *Vrataniḍhi* suggests *brtul zhugs gter*, cf. Khotanese *Lomavrratau* (Bailey 1951: 88, no. 906).

^{263.} *tshong pa*, see above [780].

^{264.} *smyig ma mkhan*, *veṇukāra* Negi 10: 4644, Mvy 3798.

^{265.} 'ta la' should be a loan-word from Sanskrit, but we do not know what sort of pearls are meant here.

^{266.} 'bru mar mkhan, also at [186], [235], [278], [530], [596], [652] ('bru mar spos can mkhan), [682], [928].

^{267.} 'bru mar mkhan, see above [927].

^{268.} *rgyal bu*: see above [761].

The Tathāgata Caranābhijñāta,²⁶⁹ when he was a caravan leader²⁷⁰
 First aspired to achieve awakening
 When he scattered pearls
 Over the Tathāgata Pure River (*Chu bo rnam dag*). [930]

The Tathāgata Utpala, when he was Śakra²⁷¹
 First aspired to achieve awakening
 When he prayed to the Tathāgata Moonlight (*Zla ba 'i 'od*)
 To prolong his life-span.²⁷² [931]

The Sugata Puṣpadamasthita, when he was a gold dealer²⁷³
 First aspired to achieve awakening
 When he scattered gold
 Over the Tathāgata Heroic Mind (*Dpa 'ba 'i sems*). [932]

The Sugata Anantapratibhānaraśmi, when he was a connoisseur of lotuses²⁷⁴
 First aspired to achieve awakening
 When he offered a wooden alms bowl
 To the Tathāgata Liberation's Wisdom (*Thar pa 'i shes rab*). [933]²⁷⁵

The Sugata Rṣiprasanna, when he was a garland maker²⁷⁶
 First aspired to achieve awakening
 When he offered a parasol plaited from flowers
 To the Tathāgata Heroic Heart (*Dpa 'bo 'i sems*). [934]

The Sugata Guṇavīrya, when he was a landowner²⁷⁷
 First aspired to achieve awakening
 When he offered some rice gruel²⁷⁸
 To the Tathāgata Lamp of Campā (*Tsam pa 'i sgron ma*). [935]

The Tathāgata Sāra, when he was a butter merchant²⁷⁹

^{269.} Weller 939 *Caranābhijaya*, FA 1717, no. 940 *Caranābhijñāta*, the Khotanese has *Caranābhijātau* (Bailey 1951: 88, no. 911). Cp. above [157] *gdugs mdzes*: can zhabs mdzes be *Caranābhīrāja*?

^{270.} *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [897], [918], [977], [987], [988].

^{271.} *brgya byin*: see above [48] (*lha dbang brgya byin*), also at [149], [351].

^{272.} *sku 'i tshe*, *āyu* Negi 1: 178–179. *sku tshe 'i 'du byed* should be *āyūḥsaṃskāra*. *āyūḥsaṃskāra* = *tshe 'i 'du byed*, *Mahāparinirvāṇasūtra* (Waldschmidt) 16:13, 14; 17.19; 18.2, 3. When a Buddha decides that the time to pass away has come, he concentrates on his life force (*jīvita-saṃskārān adhiṣṭhāya*, *'tsho ba 'i 'du byed ni byin gyis brlabs*) and relinquishes the forces that determine his age or life-span (*āyūḥsaṃskārān utsrjati*, *tshe 'i 'du byed spangs pa*). This is a famous moment in the life of Śākyamuni and other Buddhas, the primary account of which is in the various recensions of the *Mahāparinirvāṇasūtra*. Here as Śakra the Bhadrakalpa Buddha Utpala took upon the role of beseeching the Tathāgata 'Moonlight' to maintain his life-span.

^{273.} *gser rtog*, see above [30], also at [227], [588], [789], [868].

^{274.} *pad ma mkhan*: see above [893].

^{275.} This verse has four lines of eleven syllables each: 11-11-11-11.

^{276.} *phreng rgyud*, see above [795].

^{277.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [914], [956], [968], [971], [982].

^{278.} *'jams*: see above [4].

^{279.} *mar 'tshong*: also see at [571], [574], [763], [798].

First aspired to achieve awakening
 When he offered eight measures of ghee²⁸⁰
 To the Tathāgata Glorious Receptacle of Offerings (*Mchod gnas dpal*). [936]

The Sugata Marudadhipa, when he was a worker in *karañja* wood (?)²⁸¹
 First aspired to achieve awakening
 When he offered *bakshaka*²⁸²
 To the Tathāgata Well Meaning Intellect (*Blo gros legs sems*). [937]

The Sugata Uccaratna, when he was a prince²⁸³
 First aspired to achieve awakening
 When he offered incense and garlands
 To the Tathāgata Glorious Brilliance (*Gzi brjid dpal*). [938]

The Tathāgata Prasanna, when he was a merchant²⁸⁴
 First aspired to achieve awakening
 When he offered dripping honey
 To the Tathāgata People's Faith (*Skye bo dad pa*). [939]

The Tathāgata Bhāgīratha, when he was a shoemaker²⁸⁵
 First aspired to achieve awakening
 When he offered a pair of shoes
 To the Sugata Supreme Intellect (*Blo mchog*). [940]

The Sugata Puṇyamati, when he was a garland maker²⁸⁶
 First aspired to achieve awakening
 When he offered bouquets of flowers
 To the Tathāgata Bright Joy (*Rab dgyes gsal ba*). [941]

The Sugata Hutārci, when he was a weaver²⁸⁷
 First aspired to achieve awakening
 When he offered cotton tassels
 To the Tathāgata Self-Appearing (*Bdag nyid snang ba*). [942]

The Sugata Anantagūṇatejorāśi, when he was a merchant²⁸⁸
 First aspired to achieve awakening
 When he offered patched cotton cloth
 To the Tathāgata Lotus of Men (*Mi yi pad ma*). [943]²⁸⁹

280. *zhun mar srang brgyad dag*: see above [571].

281. Negi 1: 8 *ka rañ dza* = 'jam 'bras *karañja*, *karañjaka*: *vṛkṣabhedah* ref. to *Amarakośa* 2.4.47.

282. *baksha ka* looks like a Sanskrit loan-word, but we cannot find anything in Sanskrit similar to *bakṣaka*, *vaṣṣaka*, *pakṣaka*. Is it Sanskrit *vaṣaka*? MW 947 'Gendarussa Vulgaris or Adhatoda Vasica'.

283. *rgyal bu*: see above [761].

284. *tshong pa*, see above [780].

285. *lham mkhan*, see above [20], also at [88], [480], [811].

286. *phreng rgyud*, see above [795].

287. *thags mkhan*, see above [231], also at [244], [527].

288. *tshong pa*, see above [780].

289. This verse has four lines of eleven syllables each: 11-11-11-11.

The Sugata Simhavikrāmin, when he was caretaker of an orchard²⁹⁰
 First aspired to achieve awakening
 When he offered pomegranate juice²⁹¹
 To the Tathāgata Fragrant Incense (*Spos dri zhim pa*). [944]

The Tathāgata Acala, when he was caretaker of an orchard²⁹²
 First aspired to achieve awakening
 When he scattered *atimuktaka* flowers
 Over the Tathāgata Supreme Worship (*Mchod pa mchog*). [945]

The Tathāgata Prasanna, when he was a physician²⁹³
 First aspired to achieve awakening
 When he offered ghee²⁹⁴
 To the Tathāgata Variegated Flowers (*Me tog sna tshogs*). [946]

The Sugata Cīrṇaprabha, when he was a landowner's son²⁹⁵
 First aspired to achieve awakening
 When he offered a string of garlands
 To the Tathāgata Exalted Glory (*'Phags pa'i dpal*). [947]

The Sugata Nāgaruta,²⁹⁶ when he was a cartwright²⁹⁷
 First aspired to achieve awakening
 When he offered a divan
 To the Tathāgata Equal to Space (*Nam mkha' mtshungs*). [948]

The Tathāgata Saṃgīti, when he was a physician²⁹⁸
 First aspired to achieve awakening
 When he scattered flower petals²⁹⁹
 Over the Tathāgata Lotus Rays (*Pad ma'i 'od zer*). [949]³⁰⁰

The Sugata Cakradhara, when he was a garland maker³⁰¹

^{290.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [822], [846], [945], [966], [969], [993].

^{291.} *se'u 'bru*, see above [156], also at [214] (*se 'bru*), [573], [846].

^{292.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [822], [846], [944], [966], [969], [993].

^{293.} *sman pa*, see above [783].

^{294.} *mar khur*, see above [239], also at [574], [606], [771], [778], [798].

^{295.} *khyim bdag bu*: for *khyim bdag*: see above [11]. *Khyim bdag bu* also occurs at [27], [29], [130], [174], [773], [778], [896].

^{296.} *glu dbyangs*: all Kanjurs we consulted has *glu dbyangs*, here we follow FA. FA 1720, no. 958 has *klu dbyangs* = *Nāgaruta*. Cf. Khotanese *Nāgarutau* (Bailey 1951: 89, no. 930).

^{297.} *shing rta mkhan*, see above [16], also at [94], [177], [240], [288], [312], [459], [494], [567], [568], [642], [671], [841], [869], [884], [998].

^{298.} *sman pa*, see above [783].

^{299.} *me tog sil ma*: *muktapaṣpa* Negi 10: 4477, also occurs at [18], [950]. *me tog sil ma gtor ba*, *mukta-kusumābhikīrṇa*, Ejima 204.

^{300.} Only in Derge: C F L N P S omits the whole verse [949].

^{301.} *phreng rgyud*, see above [795].

First aspired to achieve awakening
When he scattered flower petals
Over the Tathāgata Radiant God (*Gsal ba 'i lha*). [950]

The Sugata Vasuśreṣṭha,³⁰² when he was a matted-hair ascetic (*jaṭīla*)³⁰³
First aspired to achieve awakening
When he offered a grass mattress
To the Sugata Inconceivable Bridge (*Bsam gyis mi khyab stegs*). [951]

The Sugata Lokapriya, when he was a merchant³⁰⁴
First aspired to achieve awakening
When he offered garlands
To the Tathāgata Moonlight (*Zla ba 'i 'od*). [952]

The Sugata Dharmacandra, when he was supervisor of new building³⁰⁵
First aspired to achieve awakening
When he offered a precious tree
To the Tathāgata Great Accumulation (*Phung po chen po*). [953]

The Sugata Anantakīrti, when he was a chief of herdsmen³⁰⁶
First aspired to achieve awakening
When he offered fresh milk
To the Sugata Mighty Power (*Stobs chen*). [954]

The Tathāgata Meghadhvaja, when he was a cloth merchant³⁰⁷
First aspired to achieve awakening
When he offered cotton cloth
To the Tathāgata Wisdom of the Land (*Yul 'khor ye shes*). [955]

The Sugata Prajñāgati,³⁰⁸ when he was a landowner³⁰⁹
First aspired to achieve awakening
When he swept the courtyard
For the Tathāgata Fierce Intellect (*Drag shul blo gros*). [956]

The Tathāgata Sugandha, when he was a poor man³¹⁰
First aspired to achieve awakening
When he offered lampwick³¹¹

³⁰². The Khotanese has *Suśreṣṭhau* (Bailey 1951: 89, no. 932).

³⁰³. *ral pa can*: also occurs at above [757].

³⁰⁴. *tshong dpon*, also occurs at [311], [316], [329], [437], [551], [742], [800], [816], [834], [861], [965], [980].

³⁰⁵. *lag bla*, see above [322], also at [463], [560], [615], [637], [643].

³⁰⁶. *phyugs rdzi 'i dpon po*: see [638], [649], [760], [960].

³⁰⁷. *gos 'tshong*, see above [33], also at [75], [173], [207], [342], [361] (*gos 'tshong khye'u*), [414], [501], [504], [850].

³⁰⁸. The Khotanese has *Prajñāgatau* (Bailey 1951: 89, no. 938).

³⁰⁹. *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [914], [935], [968], [971], [982].

³¹⁰. *dbul po*, also occurs at [465], [523], [722], [727], [768], [853], [919], [984].

³¹¹. *mar me'i snying po*, see above [640], also occurs at [768].

To the Tathāgata Lordly Mountain Intellect (*Ri dbang blo*). [957]

The Sugata Gaganasvara, when he was a merchant³¹²
 First aspired to achieve awakening
 When he offered a set of garments³¹³
 To the Tathāgata Beauteous Limbs (*Yan lag mdzes pa*). [958]

The Sugata Deva, when he was a god³¹⁴
 First aspired to achieve awakening
 When he performed the task of sweeping
 For the Tathāgata Supreme Glory (*Dpal gyi mchog*). [959]

The Sugata Devarāja,³¹⁵ when he was a chief of herdsmen³¹⁶
 First aspired to achieve awakening
 When he offered fresh milk
 To the Tathāgata Friend of Glory (*Dpal gyi bshes gnyen*). [960]

The Sugata Maṇivīśuddha, when he was an ascetic³¹⁷
 First aspired to achieve awakening
 When he offered parasols
 To the Sugata Doubt Abandoned (*Yid gnyis spong ba po*). [961]

The Tathāgata Sudhana, when he was an aromatics dealer³¹⁸
 First aspired to achieve awakening
 When he offered a *karṣāpaṇa*'s worth of oil
 To the Tathāgata Defeat of Enemies (*Dgra bcom ldan*). [962]

The Tathāgata Pradīpa, when he belonged to the Gautama clan³¹⁹
 First aspired to achieve awakening
 When he offered a hermitage for the rainy season³²⁰
 To the Tathāgata Glory of Fragrance (*Spos kyi dpal*). [963]

The Tathāgata Ratnasvaraghoṣa, when he was a market merchant³²¹
 First aspired to achieve awakening
 When he offered a measure of melted butter
 To the Sugata Arhat's Abode (*Dgra bcom gnas*). [964]

³¹². *tshong pa*, see above [780].

³¹³. *phrugs*, Negi 8: 3631 = *zung*, *yugam*; *pataḥ*, *paṭam*. Also occurs at [509].

³¹⁴. *lha ris pa*, also occurs at [337], [735], [921]. FA 1725, no. 969 has 'icon painter'.

³¹⁵. *D la rgyal*, we follow F L S.

³¹⁶. *phyugs rdzi'i dpon po*: see [638], [649], [760], [954].

³¹⁷. *dka' thub can*, also at [534], [728].

³¹⁸. *spos 'tshong*: see above [14], also at [69], [99], [208], [212], [218], [269], [307], [345], [368], [499], [552], [564], [579], [587], [707], [713], [747].

³¹⁹. *gau tam*, also at [252].

³²⁰. *dbyar gnas pa dag dbul ba byas*, see above [645], [658].

³²¹. *tshong 'dus pa*, see above [219], also at [386], [528], [606] (*tshong dus pa'i khye'u*).

The Sugata Janendrarāja, when he was a merchant³²²
 First aspired to achieve awakening
 When he offered a pleasure grove
 To the Tathāgata Abode of Good Qualities (*Yon tan gnas*). [965]

The Sugata Rāhugupta, when he was caretaker of an orchard³²³
 First aspired to achieve awakening
 When he offered a piece of fresh brown ginger³²⁴
 To the Tathāgata Intent on Great Effort (*Brtsen 'grus cher dgongs*). [966]

The Tathāgata Kṣemaṃkara, when he was a water carrier³²⁵
 First aspired to achieve awakening
 When he offered cool water
 To the Tathāgata Dazzling Light (*'Od ni 'bar ba*). [967]

The Sugata Siṃhamati, when he was a landowner³²⁶
 First aspired to achieve awakening
 When he offered beautiful flowers
 To the Tathāgata Concentrated Power (*Mthu rtsal sdud pa*). [968]

The Sugata Ratnayaśas, when he was caretaker of an orchard³²⁷
 First aspired to achieve awakening
 When he worshipped the Tathāgata
 Deeply Cultivated Intent (*Dgongs pa zab bsgoms*) with song. [969]

The Tathāgata Kṛtārtha, when he was a wealthy man³²⁸
 First aspired to achieve awakening
 When he beat great drums
 For the Tathāgata Burning Incense (*Spos sreg*). [970]

The Sugata Kṛtāntadarśin, when he was a landowner³²⁹
 First aspired to achieve awakening
 When he built and offered monastic residences
 To the Tathāgata Fragrant Elephant (*Spos kyi glang po*).³³⁰ [971]

^{322.} *tshong dpon*, also occurs at [311], [316], [329], [437], [551], [742], [800], [816], [834], [861], [952], [980].

^{323.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [822], [846], [944], [945], [969], [993].

^{324.} *sge'u gsher*, see above [770].

^{325.} *chu chun*, Negi 3: 1198 *udahāraka* (*Avadānaśataka*).

^{326.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [914], [935], [956], [971], [982].

^{327.} *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [822], [846], [944], [945], [966], [993].

^{328.} *phyug po*, see above [295], also at [909].

^{329.} *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [914], [935], [956], [968], [982].

^{330.} *Spos kyi glang po*: Almost certainly *Gandhahastin*.

The Sugata Bhavapuṣpa, when he was a bath attendant³³¹
 First aspired to achieve awakening
 When he offered bath towels³³²
 To the Tathāgata Discriminating Intellect (*Rnam par 'byed blo*). [972]

The Sugata Ūṛṇa, when he was a ṛṣi³³³
 First aspired to achieve awakening
 When he offered garments made of *kuśa* grass
 To the Tathāgata Supreme Intellect (*Blo gros mchog*). [973]

The Sugata Atulapratibhānarāja, when he was a painter³³⁴
 First aspired to achieve awakening
 When he offered a flower garland
 To the Tathāgata Array of Good Qualities (*Yon tan bkod pa po*). [974]³³⁵

The Sugata Vibhaktajñānasvara, when he was a traveller³³⁶
 First aspired to achieve awakening
 When he spread his robes out on the path
 For the Tathāgata Lion of Conduct (*seng ge*). [975]³³⁷

The Sugata Siṃhadaṃṣṭra, when he was a monk³³⁸
 First aspired to achieve awakening
 When he offered a small alms bowl filled with embellic myrobalan
 To the Tathāgata Wisdom Intellect (*Ye shes blo gros*). [976]

The Sugata Laḍitagāmin, when he was a caravan leader³³⁹
 First aspired to achieve awakening
 When he offered a lion throne³⁴⁰
 To the Tathāgata Meru of Good Qualities (*Yon tan lhun po*). [977]

The Sugata Puṇya, when he was a cakravartin king³⁴¹
 First aspired to achieve awakening
 When he offered a bejewelled canopy³⁴²
 To the Tathāgata Pure Roar (*Nga ro sbyangs pa*). [978]

331. *khrus pa*, also at [42], [97], [117], [236], [366], [464], [766].

332. *khrus ras*, see above [90], also at [139], [366].

333. *drang srong*, also at [400], [430].

334. *ri mo mkhan*, see above [466], also at [500].

335. This verse has four lines of eleven syllables each: 11-11-11-11.

336. *'dron po* = *'gron po*, cf. above [131], also occurs at [411], [741], [796].

337. This verse has four lines of eleven syllables each: 11-11-11-11.

338. *dge slong*, see above [799].

339. *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [897], [918], [930], [987], [988].

340. *seng ge'i gdan khri*: regularly (as *seng ge'i khri*) *siṃhāsana*, see above [461].

341. *'khor los sgyur rgyal* = *'khor los sgyur ba yi rgyal po*, also see [5], [21], [31], [37] (*stobs kyi 'khor los sgyur ba*), [46], [62], [188], [199], [233], [234], [401], [513], [514], [584], [715], [814].

342. *bla re*: see above [38].

The Sugata Dharmapradīpacchatra,³⁴³ when he was a merchant³⁴⁴
 First aspired to achieve awakening
 When he offered an alms bowl [filled with] gems
 To the Tathāgata Integrated Analysis (*Bsdu ba rnam 'byed*). [979]

The Sugata Maṅgalin, when he was a merchant³⁴⁵
 First aspired to achieve awakening
 When he offered pleasure groves
 To the Tathāgata Clear Glory (*Gsal ba 'i dpal*). [980]

The Sugata Aśokaṛāṣṭra, when he was a merchant's son³⁴⁶
 First aspired to achieve awakening
 When he offered a high seat³⁴⁷
 To the Tathāgata Moon Brightness (*Zla ba snang ba*). [981]

The Sugata Maticintin, when he was a landowner³⁴⁸
 First aspired to achieve awakening
 When he apportioned the cost of residence and food
 Under the Sugata Light of a Mass of Good Qualities (*Yon tan phung po 'od*). [982]

The Tathāgata Matimant, when he was a follower of the *Vaiśeṣika* doctrine (?)³⁴⁹
 First aspired to achieve awakening
 When he set out cloth and a board³⁵⁰
 For the Tathāgata Dharma Power (*Chos kyi stobs*). [983]

The Sugata Dharmapradīpākṣa, when he was a poor man³⁵¹
 First aspired to achieve awakening
 When he offered beans and millet³⁵²
 To the Tathāgata Intelligent One (*Blo gros ldan*). [984]

The Sugata Vegajaha, when he was a distiller of rum³⁵³
 First aspired to achieve awakening
 When he offered a drink of sugarcane juice
 To the Tathāgata King of Renown (*Rnam grags rgyal po*). [985]

³⁴³. The Khotanese has (*punya*)-*Dharmapradīpacchatrau* (Bailey 1951: 89, no. 961). FA 1729, no. 988A has *Dharmapradīpa*.

³⁴⁴. *tshong pa*, see above [780].

³⁴⁵. *tshong dpon*, also occurs at [311], [316], [329], [437], [551], [742], [800], [816], [834], [861], [952], [965].

³⁴⁶. *tshong dpon bu*: see above [754].

³⁴⁷. *stan rings*: if taken as *stan ring* = high or long seat; if taken as *stan rings phul nas*, it could mean 'quickly or promptly offered a seat'.

³⁴⁸. *khyim bdag*, see above [11], also occurs at [249], [313], [336], [395], [423], [449], [492], [546], [582], [600], [648], [651], [710], [767], [784], [827], [851], [875], [882], [883], [914], [935], [956], [968], [971].

³⁴⁹. *'ug pa* = *ulūka*, Negi 12: 5564. We take *'ug pa* as *'ug pa pa* = *aulukya*, Negi 12: 5564. MW 240 'a follower of the Vaiśeṣika doctrine'.

³⁵⁰. We do not understand how or why the owl set out cloth and a board.

³⁵¹. *dbul po*, also occurs at [465], [523], [722], [727], [768], [853], [919], [957].

³⁵². *drus pa* = *drus ma*, *gardūla*, Negi 6: 2402. BHSD 210 'some kind of forest plant'. FA 1731, no. 993 has 'millet'.

³⁵³. *bu ram chang mkhan*, see above [654].

The Sugata Atibala,³⁵⁴ when he was a merchant's wife³⁵⁵
 First aspired to achieve awakening
 When he regularly³⁵⁶ offered three bushels of flour
 To the Tathāgata Tamer of Faculties (*Dbang po thul ba*). [986]

The Sugata Prajñāpuṣpa, when he was a caravan leader³⁵⁷
 First aspired to achieve awakening
 When he swept the road clean
 For the Tathāgata Most Excellent Manner (*Stabs kyi mchog ma*). [987]

The Sugata Dṛdhasvara, when he was a caravan leader³⁵⁸
 First aspired to achieve awakening
 When he offered his garments as a canopy
 To the Tathāgata Rays of Nectar (*Bdud rtsi 'i 'od zer*). [988]

The Tathāgata Sukhita, when he was a chief courtesan³⁵⁹
 First aspired to achieve awakening
 When he offered meat balls³⁶⁰
 To the Tathāgata Thinking of Nectar (*Bdud rtsi sems pa*). [989]

The Sugata Arthavādin, when he was a merchant³⁶¹
 First aspired to achieve awakening
 When he offered a seat made of *kuśa* (?)³⁶²
 To the Tathāgata Best of Those Who Lead Assemblies (*Tshogs can rab mchog*). [990]

The Sugata Priyaprasanna, when he was a townsman³⁶³
 First aspired to achieve awakening
 When he offered a drink mixed with *khara*
 To the Tathāgata Rejoicing in the Hair-tuft (*Gtsug phud dgyes*).³⁶⁴ [991]

The Sugata Harivaktra, when he was a garland maker³⁶⁵
 First aspired to achieve awakening
 When he scattered ten bushels of flowers
 Over the Sugata Matchless Colour (*Kha dog zil gyis mi non*). [992]

³⁵⁴. Cf. Weller 991, Khotanese has *Adhibalau* (Bailey 1951: 89, no. 967). FA 1731, no. 996 *Atibalaja*.

³⁵⁵. *tshong pa'i chung ma* = *tshong dpon gyi chung ma*, also at [166], [392], [658].

³⁵⁶. *gnyug mar bzhag*: cf. Negi 4: 1613 *gnyug mar gnas pa*, *āvāsika*, *naivāsika*.

³⁵⁷. *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [897], [918], [930], [977], [988].

³⁵⁸. *ded dpon*, see above [125], also at [202], [217], [294], [319], [385], [490], [509], [554], [614], [632], [634], [690], [700], [838], [897], [918], [930], [977], [987].

³⁵⁹. *smad 'tshong*, see above [301].

³⁶⁰. D F S *shi yi bur ma*: we follow P *sha yi phur ma*. FA 1730, no. 999 has 'molasses', evidently reading *bu ram*.

³⁶¹. *tshong pa*, see above [780].

³⁶². *ka sha 'i*: P *sha kha 'i*. Can it be *kuśa*?

³⁶³. *grong rdal* = *nigama*; *grong dral pa* = *naigama* Negi 2: 556.

³⁶⁴. *gtsug phud dgyes*: *Śikhipriya*? Cp. MW 1071 'a kind of jujube tree'.

³⁶⁵. *phreng rgyud*, see above [795].

The Tathāgata Cūḍa, when he was caretaker of an orchard³⁶⁶
 First aspired to achieve awakening
 When he offered incense and mango fruits
 To the Tathāgata Universally Bright (*Kun tu gsal ba*). [993]

The Tathāgata Roca, when he was a beggar³⁶⁷
 First aspired to achieve awakening
 When by selling himself³⁶⁸ [was able to afford to] prepare food
 For the Tathāgata King of Arrays (*Bkod pa 'i rgyal po*). [994]

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BGD	see Zhang Yisun et al. 2004.
BHSD	see Edgerton 1953.
D	Derge Kanjur.
ETED	see Skorupski 2001.
F	Phug brag manuscript Kanjur.
FA	see <i>The Fortunate Aeon</i> .
L	London manuscript Kanjur.
Mvy	榊亮三郎著『梵藏漢和四譯對校翻譯名義大集』京都帝國大學文科大學叢書3, 京都: 真言宗京都大學, 1916年, 1925年(初版), 東京: 鈴木學術財團, 1973年(第五次印刷) [Ryōzaburō Sakaki, (ed.), <i>Mahāvvyutpatti</i> , parts 1 and 2, Kyoto: Kyoto Imperial University, 1916 and 1925].
MW	see Monier-Williams [1899].
Negi	see Negi 1993–2005.
P	Peking Kanjur.
S	Stog Palace manuscript Kanjur.
Vin	<i>Vinayasūtra</i> . See Bapat and Gokhale 1982.

³⁶⁶. *shing srungs*, see above [156], also occurs at [196], [213], [255], [266], [516], [580], [599], [672], [675], [676], [688], [689], [716], [723], [775], [804], [805], [809], [818], [822], [846], [944], [945], [966], [969].

³⁶⁷. *slong ba*: also see [603], [621], [753], [829].

³⁶⁸. *bshos dag bdag nyid btsongs te sbyar*: FA 1733, no. 1004 has 'prepared food himself for the Tathāgata...'.